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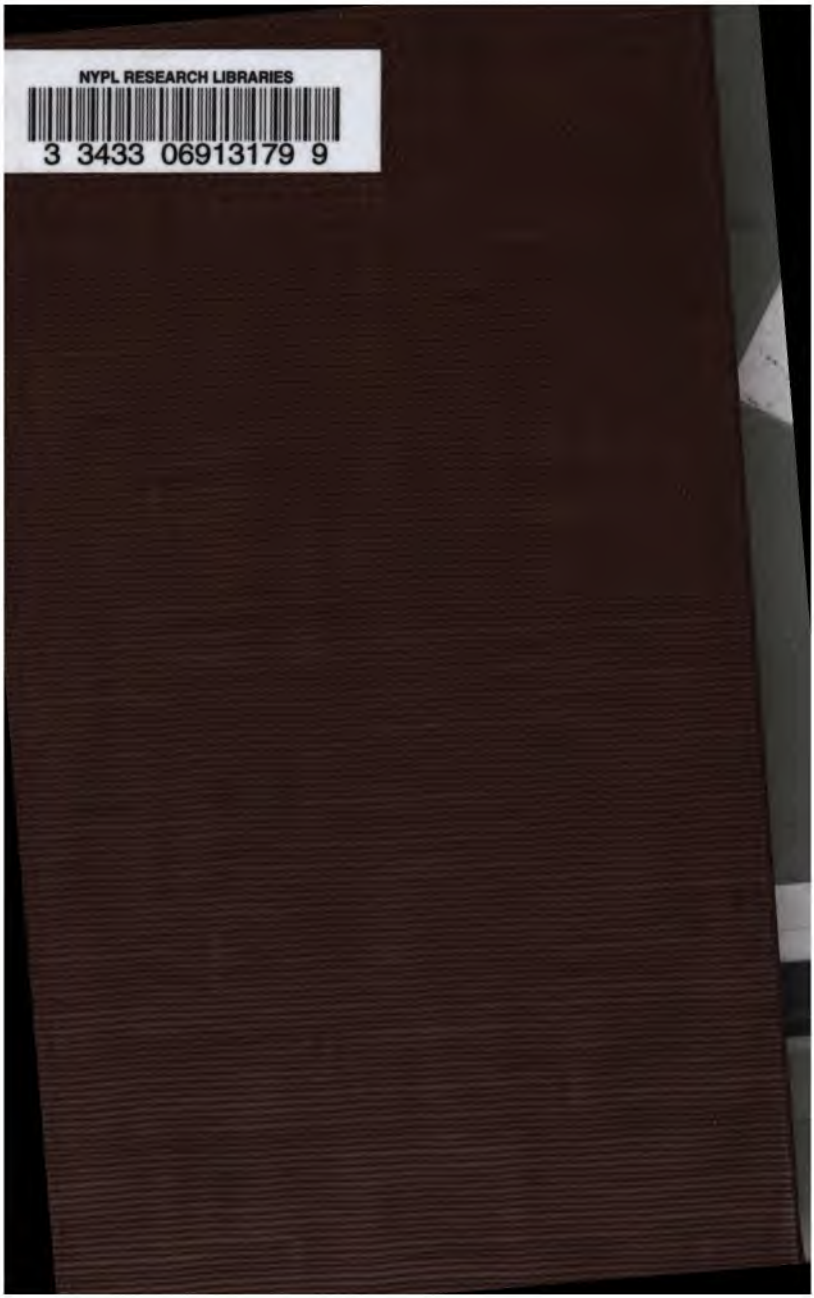
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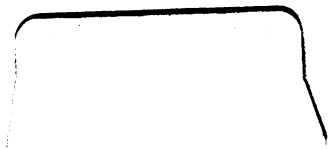

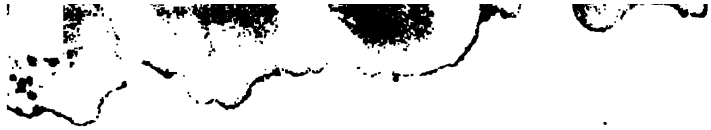

THE

CHRISTIAN BAPTIST,

PUBLISHED MONTHLY.

EDITED BY

ALEXANDER CAMPBELL.

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tyle no man on earth your Father: for he alone is your Father is in Heaven; and all ye are brethren. Assume not the title Rabbi: for ye have only one Teacher:—Neither assume the e of Leader: for ye have only one Leader—*the* MESSIAH.

Matth. xxiii. 8—10.

ove all things: hold fast that which is good.

PAUL,

What a glorious freedom of thought do the Apostles recommend! And how contemptible in their account is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of Religion, and allow it to one another, and to all mankind.

BENSON.

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INDEX—VOL. V.—1828.

A

tESS Farewel of Mar-
t Campbell, 118
ss to Readers of C. B. 251
175
ıpist, 164
ıt Gospel, No. 1, 121
——No. 2, 158

t Recorder, 110
m, No. 1, 121
ey W. T. *versus* C. B. 229

nge of Robert Owen, 236
—Accepted, 238
ɔellism, 262
ian Messenger, 64
hes, Letters from, 88
—New York, 88
—Glasgow, 91
—Edinburgh, 97
—Manchester, 155
—Dublin, 169
—Nashville, 210

ıtions of Dr. Noel, 140
ıtion of Archbishop
d, 141
and the Social System, 7
3, 25
4, 49

G. W. letter from, 203
——, 224

Confession of 108
ırance, remarks on, 85

ɜ, 214

ɜion, No. 1, 121
—— No. 2, 258
—— No. 3, 172
—— No. 4, 212

from Querens to Bish-
Semple, 10
Bishop Clack to Alex.
pbell, 12

——No. 3, 172
——No. 4, 212
——No. 5, 222
——No. 6, 245
Ancient Gospel, 116
——No. 7, 268
Associations, 98

B

Bullock Thomas, Esq. prepa-
ratory step, 70
Burk's Opinion, 117

C

Church Covenant, forms of, 131
Constitution of the Church at
Windham, 275
Church Discipline, 190
—— No. 2, 231
Creeds. no bond of union, 6
Creeds, who have two and
three, 75
Common Sense, No. 1, 67
Credulity, good effect of, 72
Custom, 116

D

No. 5. 61
Dialogue between a Baptist
and Paidobaptist, 150
Devotion, nature of, 18
Deistical Queries, 54

E

Extracts from Preface to
Hymns, 165

F

Forty-ninth chapter of Con-
fession of Faith, 109

H

I

——— No. 5, 222
——— No. 6, 245
——— No. 7, 268
Ins and Outs, logic of, 125

L

From Christian Messenger, 60
To the Christian Messenger, 64
To Silas M. Noel, 71
From Bishop Clack, 82

INDEX.

To Bishop Clack from Alex. Campbell, 14
From Sparta, Ten. 20
Reply, 21
To Bishop Clack, No. 2, 38
From J. C. Mississippi, 41
From Walter Warder, 42
Extracts from, 44
From S. I. M. 45

M

Mahoning Association, 70
Moral impropriety of a writer, 72
Moral authority, 126

N

New edition of C. B. 117

O

Obituary Notice, 96
Opponents, Spirit of, 94

P

Paulinns to Editor, 60
Paulinus on the Holy Spirit,
No. 1, 145
No. 2, 198
Philalethes, 29
———, 77
Presbyterianism in Louisville, 23

Q

Querens to Bishop Semple, 12
Query for the Conscientious, 69

R

Remarks on the Essays of Paulinus, 217
Review of History of Churches, No. 1, 234
—— No. 2, 254
—— No. 3, 276
Review of Dr. Noel's Circular, No. 1, 3
———No. 2, 34
———No. 3, 73
———No. 4, 109
Reply to, 83
From J. C. A. 87
To Mr. Clack, 107
From Bishop Semple, 112
Reply to, 114
To Bishop Semple, No. 6, 266
Robt. Owen to A. Campbell, 271
A. Campbell to R. Owen, 273

M

Miscellaneous letters, No. 1, 167
———————, No. 2, 131
Mutual Rights, extract from, 47

N

New edition of N. Test. 215

O

Owen Robt. Esq. Challenge, 236

P

Presbyterianism at home, 23
Preface, 1
Postage, Decision of, 4
Problem for Deists, 57
Psalm Singing, 105
Points at Issue, 124
Psalms, Hymns, and Songs, 1[illegible]

Q

Queries for Dr. Noel, 153

R

———No. 5, 1[illegible]
———No. 6, 152
Restoration of the Ancient Order of Things, No. 20, 17
———————No. 21, 105
———————No. 22, 133
———————No 23, 190
———————No. 24, 231
Revivals, meaning of, 127
——— accounts of, 13[illegible]—263

S

Semple Bishop R. B. letter of, 112
Semple, letters to, No. 1, 180
———————— No. 2, 199
———, to Dr. Noel, 198
Serampore Missionaries, 143
Signs of the Times, 139
Secrest Eld. John, labors of, 68
Soliloquy, No. 1, 184
Sorrow for the Dead, 211

T

Tassey's Vindication Reviewed, 29—77
Triumphs of Scepticism, 257
Triumphs of Christianity, 258

W

Whitfield's Apology, 267

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Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii. 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

PREFACE.

THOUGH opposed by a great variety of character, ways, and means, and though opposing the defections and apostacies of this age, the *Christian Baptist* continues to extend its circulation and to augment the number of its patrons. From the first number to the last published it has progressively advanced in public regard and esteem, if a continued increase of friends and advocates may be considered a good omen. The fifth volume we are permitted to commence under circumstances still more propitious than those under which we commenced the last.

When I say that there is no periodical work of the same character amongst the scores of the day; none conducted on the same principles; none directed to objects perfectly similar; none exhibiting with equal fulness *both sides* of every subject discussed—I only say what hundreds have already said, and what all who read it and other publications of the day, do know. But when I say, I am interested and disinterested in the farther progress and success of the work, I must offer an explanation. I am interested, because I am more and more confidently assured of the truth and importance of the general views which it exhibits, and because I cannot doubt but that a state of things, such as it contemplates, must supplant the carnal, worldly, and superstitious establishments, so popular in this day; each of which owes its origin to an ecclesiastical council and its creed. With these views I cannot look around, even as a spectator, without feeling a high and intense interest in its success. I am also disinterested, inasmuch as I have committed it to the patronage of Heaven, and am satisfied to await the result. And I cannot but think it very unbecoming, when we commit any thing to the guidance, control, or blessing of the Lord of All, to feel solicitous about the issue. As to my worldly interest in the work, which the weakness and ill will of some have magnified into a *primum mobile*, I feel no concern. Sixteen years ago the devil whispered into my ear that I might get a good *benefice* in one of the honorable sects of the day; or if I would prefer a seat in the bar or in the temple of legal science, I might promise myself a good little fortune in wealth and fame. I will always thank God that, *poor and inexperienced* as I then was, I had strength to resist the temptation, and to vow allegiance to the Bible. But if we

contents of the volumes already published will not attest my independence of mind, singleness of object and aim, and disregard of human applause, except that of doing good, I should fear that reason and argument would be offered in vain.

The policy, and the measures adopted both by my open, avowed, and determined opponents; and by the masked, double-minded and double-tongued, faltering and wavering adversaries, have inspired me with more confidence in my means and resources—with more assurance of the truth and triumphing pretensions of the cause I espouse—with more disdain for error itself, and the low cunning, pusilanimous intrigues, and cowardly artifice by which it strives to creep into notice, or to hold fast its unauthorized hold upon the passions and prejudices of those who will not think, and therefore cannot act for, or from themselves.

Amongst all the combatants who have appeared in their proper name, or under a mask, in the "Baptist Recorder," the "Western Luminary," the "Pittsburgh Recorder," and the other "*lights*" of the day, who has made good a single position, a charge, accusation, or specification, either against the New Translation or any leading point in this work, by any thing like argument, reason, or testimony? The history of my friend *Skillman*, with his friend *Steel*, alias "Friend of Truth," alias "Vindex," &c. &c. is the history of them all. The winking and hoodwinking, the insinuating and criminating, the masking and unmasking, the fearing and doubting, and I wish I had no reason to add, the equivocating and misrepresenting, of such opponents, only beget doubts in the bosoms of their own friends, deepen the convictions, and confirm the confidence of those who cannot unite nor fraternize with them. Let my opponents name the man who has not retreated from the ground so soon as the troops were marshalled. Let them count how many have even stood till the battle was set in order.——How powerful is truth, and how bold too!! How imbecile is error, and how dastardly too!!

I wish to state it again most distinctly, that not one of the essays on the "*Restoration of the Ancient Order of Things*," has been impugned or seriously objected to from any quarter whatever. The same, indeed, might be said of almost every leading position in the whole work. The truth is, light is increasing. Many of those who have opposed us in one way or another, have been convinced; and some of those yet opposing would much rather wear the mask than risk their persons. The truth is, they have not confidence in themselves. Many too who have been for years teaching things which they now know they ought not to have taught, are extremely hard pressed between conscience and rabbinical pride. Conscience says, Confess your error and reform. But the pride that cometh from the sacred desk says, No; the people will honor me no more. There is a volume here in one sentence. And since the days of John the Immerser until now, the kingdom of heaven is invaded, and invaders take possession by *force. The laity have* had to invade it, and to raise up captains, *and colonels, and generals* from among themselves; for the disciplined and by law established captains and commanders would not march at their head. I know one hundred men at least who

wear epaulets that I could wish would read this more than once, and lay their right hand upon their left breast, and then raise their eyes to heaven"—"The Judge standeth before the door."

I trust I will make this volume as interesting as any one which has preceded it. I have the means. I never was at any time in my life more open to conviction than I now am, and I never felt more confident of the cause of which I am the humble advocate—either of its superlative excellency or of its ultimate success May the Lord grant his blessing, without which Paul himself might plant, and Apollos too might water in vain.

EDITOR.

REVIEW OF DOCTOR NOEL'S CIRCULAR.

A CIRCULAR letter written for the Franklin Association, Ky. 1826, by the reverend Silas M. Noel, D. D. on the creed question, was republished in the Baptist Recorder, and lately republished in Cincinnati. On my late tour I was often told that it was represented and held, by the advocates of human creeds, as an unanswerable performance; as the best thing ever written on the subject; that it settled the controversy forever, &c. &c. Hearing it so highly extolled, and being so well acquainted with the versatile genius of its author, I read it with great attention, and whether it was owing to my expectation being too much elated, or to some other cause, I vouch not; but, in truth, it appeared to me much below the ordinary talent of the writer, and extremely imbecile. It is, indeed, as strong in assertion and as weak in argument as any piece I have seen on the subject written in the current century. It is a condensed view of the Princeton pamphlet, in some of its stronges positions; but when apparelled in a new dress it is still more awkward and unsightly than in the full uniform of Doctor Miller. A Baptist Doctor caparisoned *cap-a-pie* in a Paido Doctor's regimentals, always appears as unseemly to me, as a damsel attired in a soldier's uniform.

The Doctor's starting point is this—"Creeds formed or entorced by the civil authority, are usurpations leading to persecution and to despotism, while those formed by voluntary associations of christians, enforced by no higher penalty or sanction than exclusion from mere *membership in the* society are not only lawful, but *necessary in the* present state of the religious world."

This is a mere assertion and a distinction without a difference. Creeds formed by "voluntary associations" whether convened by the state or the church are alike voluntary; alike in their tendency and results. And while the Doctor gravely makes the sanctions of those voluntary civil creeds greater than the sanctions of the voluntary ecclesiastical creeds, they are, in fact, and in effect, the same. The sanction of such creeds as the Doctor advocates, he kindly and politely calls "*mere exclusion* from membership" in the kingdom of heaven, while the sanction of the creeds he condemns is worse than mere exclusion from that kingdom; that is, civil pains; such as confiscation of goods, exile, imprisonment, or death. So that exclusion from temporal advantages is much greater in the Doctor's view than exclusion from the kingdom of heaven. The Doctor, I admit, does not speak out so explicitly as he would do in a better cause. He does not like to appear, on this occasion, with Peter's girdle and the keys of the kingdom of heaven dangling on his loins. This he knew would illy comport with the leathern girdle of the Harbinger, and would not suit the spirit or taste of the age. But when we draw aside the Doctor's surplice we shall, under the leathern girdle, see the mighty keys, somewhat rusted it is true; but cast in the good old Roman mould, with the sublime initials of P. M. V. I. C. with the good old motto, "*Procul profanes*"—Hence ye profane.

The short metre of the Doctor's music is this: Our church is the church of Jesus Christ called, in the N. Testament, "the kingdom of heaven," and all who are worthy members of it, shall be worthy members in the kingdom of glory; all who are justly excluded from it, are justly excluded from the kingdom of glory—because we act by the authority of the great King, and we all allow that the great King will not exclude, nor allow to be excluded, from his kingdom on earth, such as he will receive into his kingdom of glory.

I know how the Doctor would try to save himself here. He would tell us that he does not consider his church as *the only church of* Christ, and he will very courteously *and kindly tell all his orthodox* neighboring churches *hat they are all churches of* Jesus Christ, equally with

his own; and that by his sanctions to his creed, he means no more than to tell the excluded that he is not quite so good company as he could wish, but that he can be accommodated equally well with a place in some other good natured church of Christ; and that he hopes to meet him in the heavenly kingdom though he has some objections to fraternizing with him "*in the present state of the religious world.*" Here Doctor Miller and Doctor Noel politely and graciously shake hands, and bid each other good bye. And in parting say: You, dear Doctor, keep your church *pure* from me by your creed, and I will keep my church *pure* from you by my creed; but, God bless you, dear brother Doctor, for although "in the present state of the religious world" it is fitting that you should commune under your creed, and I under the banners of mine, I do believe we shall commune in heaven together and be both welcomed there by the great King as good and faithful servants; *I* for *excluding you*, and *you* for *excluding me*. The Princeton Doctor says, O dear Doctor Noel! I will receive you into my pure communion, will you not receive me!! The Doctor of Oakley rejoins, Farewell, Doctor Miller; I thank you for your assistance in the creed question; but while you rantize these little puklings I do not like to sit by your side—excuse me, dear Doctor, I love you and we will both feast at the same table above.

In this pithy, polite, and good natured way, our Baptist Doctor excuses himself for all the sanctions of his creed—which has neither proscription, nor persecution; tyranny, nor usurpation; but a little good natured chicanery.

But to quote Horace once more, as I know one Aleph in Kentucky, who has a dictionary of quotations.

"*Sed tamen amoto queramus seria ludo;*"

let us come to the starting point again. The Doctor begins this puissant circular with a *petitio principii*, and ends with an *argumentum ad verecundiam* But for the present we shall canvass his Alpha or his Aleph, and leave Omega till another day. To tell the naked truth with that candor and simplicity which I desire always to be characteristic of my pen—it is all downright sophistry *from first to last*. And I did wish never to be called

to notice this letter, because of my personal regard for its author. But when solemnly called to the task, we must know no man after the flesh. I will then, as far as in me lies, repress this pen of mine from all irony or satire, and with the utmost gravity examine the capital assumptions of the writer.

It is assumed that mere exclusion from membership in a society claiming the high title and character of a church of Jesus Christ, is a sanction to a human creed of no such great moment as the persecutions and proscriptions which sanction human creeds framed by civil power. This is obviously a fundamental error. The excluded are generally proscribed to the utmost extent of the excluders. If it be so that the excluded from any church in the government, are not injured in their political character and standing, we have reason to thank the liberality and independence of those who brought about such a state of civil society, and not the creed nor the priest which excludes. But I do most sincerely think that it is no small matter, no "*mere*" little thing to be solemnly proscribed the kingdom of heaven by those little idols which the sects worship, whether authorized by letters patent from the Sceptre or from the Mitre.—And however we may choose to word it, when we desire to carry our point with guile, to exclude a man from "mere membership" in the church is an act of the most awful import, and unless sanctioned by the great King and head of all authority and power, it is an usurpation and a tyranny, than which there is not any more heinous.

Again the Doctor assumes that "creeds *formed* and *enforced*" by a voluntary association are *lawful*. But he has forgotten to lay before us the *law* and the testimony. To assert that such are lawful is not enough—we want to *see* the law. But this cannot be shown, and therefore we cannot see it. It may be lawful in the civil code of Kentucky or of Scotland; but we are not to be satisfied with civil statutes in matters of this sort. Let us have a Divine law authorizing a voluntary association *to form* and *enforce* any religious creed, and we will yield the point at issue. But until this is done we must view the assumption as perfectly gratuitous.

In the next place the Doctor assumes that churches are "*voluntary associations*." These terms ought not to pass current until tried. Human establishments of a sectarian character, may, perhaps, be called "*voluntary associations*," because begotten and born of the will of man. But I am far, very far, from granting that the church of Jesus Christ is a "*voluntary association*." Men and women, it is true, ought to become members of it with their own consent. But the constitution and laws and institutes of this society are not at our option nor rejection. No man can reject, or new modify, or refuse them obedience, and be guiltless. No man is allowed of his own will and free consent to make a church covenant, to decree church laws, or institute any religious observance. I wish for a definition of the terms *voluntary association* when applied to the church of Christ. I promise to show that if the Doctor attempts this he either refutes his own circular or directly assails the New Covenant or constitution of the kingdom of heaven.

I offer these remarks upon the Doctor's starting point alone. His letter wants method. He ought first to have given his definition of a creed, and then to have given the law and the testimony. But he begins as I have noticed and then gives his definition. His definition I will attend to in my next.

EDITOR.

DEISM AND THE SOCIAL SYSTEM.—*NO. III.*

NONE of the gentlemen Free Thinkers, none of the Deistical Philosophers of the city of "*Mental Independence*," nor any where else, as far as I have seen, have, as yet, either deigned or ventured to meet me on the premises submitted in my last. Gentlemen, this will not do. This will neither comport with the artificial dignity of your profession, with the ground you have assumed, nor with the awful magnitude of the subject. You have erected a temple, in which you have constructed a throne, and on it you have crowned REASON, the arbiter of every question. I approach the altar you have dedicated—I have read the inscription thereon. I will dare to enter barefoot into your sacred edifice, and will make my appeal to your own goddess. Come, then, and let us implead one another. In my last I stood at your threshold. I submitted my premises; I propounded the grand interrogatories, against which your sovereign arbitress said not one word. If you are silent here it augurs illy for your reputation, it comports badly with the loftiness of your pretensions, and with your former assurance.

If I may judge from all the samples I have ever seen of the whole of your resources, gentlemen, I must think your cause the most desperate of all causes, ever plead at midnight or at noon. You have no premises, and how can you have any conclusion? If you have premises, let us see them explicitly and definitely laid down. Your friend, "*The Inquirer*," of whom I have made mention, in all the pieces I have seen from his pen, has given us not so much as an axiom, postulatum, or proposition. The sum of his first number is, that he was once a *true* believer in revelation, and that he is now a true *unbeliever;* and the reason he gives for being an unbeliever is, that "he could not help finding traces of ignorance in the scriptures." The only conclusion I can draw from his first essay is, that he was once a true believer without evidence, and he is now a true unbeliever without *reason*. My conclusion I contend is perfectly logical, for he gives no reason why he once believed, and I will shew he gives us no reason why he now disbelieves. A person who tells us that he was a *true* believer of a lie, means, I suppose, that he was a *sincere* believer of a lie, and intends that we should consider him at that time as a dupe of others. Indeed he publicly professes himself to have been once the dupe of others; for he sincerely believed what he now acknowledges to be a lie. This will not prove, either on Aristotle's or Lord Bacon's plan, that he is not now the dupe of others or of himself. For if he once sincerely believed a lie, it is neither absurd nor impossible to suppose that he now sincerely believes a lie He would have saved himself of many a blunder, and us of a little trouble, if he had told us all the evidences on which he once believed the lie, and had contrasted them with all the evidences on which he now believes what he calls truth. The fact, however, is, that he has now no faith at all, either true or false; *for faith without testimony cannot exist. And as he has no testimony that the Bible history is untrue, he cannot believe that it is not true.* For a man to say that he believes the Bible is not true, is just as incongruous as for a man to say, *I see without light.* Now as there is no OPPOSING *testimony* to that of the Jewish or Christian historians, no man can say that he believes the Bible history to be false. And here let me ask in passing this quagmire, Is there any cotemporary historian with Moses, Matthew, Mark, Luke, or John, who contradicts their testimony? If so, produce it.

But I must not omit to shew that this honest "Inquirer" is, in his own sense of the words, and in his own logic, as fully deceived now as he admits he once was. He was once a true believer without evidence. This he declares. Now I say that he is a "true" disbeliever without reason or evidence. And from his own pen I will bring the proof. In his first essay he says "he could not help finding traces of ignorance in the writers of the Bible." At this discovery his faith exploded. But what was the *ignorance* he could not help finding? This is the question. Would you laugh if I told you that it is this: He discovered that Moses was *ignorant of the art of steam-boat building!!* He does not say so I admit; *but in effect he says the same.* His starting point is this, (No 2.) "*The ancients had no correct knowledge either of astronomy or*

natural history, and the writers of the scriptures if they be *not* inspired may be expected to exhibit such misconceptions on those subjects as we know to have characterized the age in which they lived. In this view of the subject let us examine the account of the creation according to Moses."——Aye, indeed, "*in this view of the subject*" he examines the account of the creation. Let us now state the counterpart of this position in his own style. "The ancients had no correct knowledge either of astronomy or of natural history: and the writers of the scriptures, *if they be inspired*, must be expected to exhibit such conceptions on these subjects as we know not to have characterized the age in which they lived"—*And thus have rendered themselves incredible*, I say. For should a man pretend to write the history of the first settlement of Virginia, and tell us about their navigating the James River in steamboats two centuries ago, and pretend that he lived at that time, he would destroy the credibility of his whole work. And so Mr. "Inquirer" would have had Moses to have exhibited, "*if inspired*," conceptions of astronomy and natural history as we know did not characterize the age in which he lived. This is the honest frontispiece of "all the *ignorance* he could not help finding in the Bible."

In the first step the "Inquirer" made, the following errors are adopted as axioms of undoubted truth:—

1. That men inspired to teach religion should be inspired with the knowledge of all natural science.

2. That to render a witness credible on one subject, it is necessary that he should speak our views on every conceivable topic.

3. That a writer who wrote three thousand years ago, should adopt a style of writing and exhibit views of things not known or entertained by any people on earth for a thousand years after he died, in order to make his narrative credible.

That I do no injustice to him, will appear from the following question. After telling us the ancient and modern views of the earth's figure, and of the heavenly bodies, he asks "Does Moses, as an inspired writer, discover by preternatural (a blunder—it should have been *supernatural*) assistance the truth on these subjects; or does he, like an erring, unenlightened man, give in to the popular errors of his times?" If not, I will not believe him to have been inspired in astronomy, [legitimate conclusion!]—no; not so reasonable—I will not believe him to have been inspired in any thing he wrote or taught!! No wonder this gentleman ceased to be a true believer in the Bible.

After all his feeble attempts to caricature the Mosaic account of the creation of this mundane system, he fails to shew that Moses committed one single blunder, Sir Isaac Newton himself being judge. His account of the gradual developement of things during the space of six evenings and mornings, is neither contrary to, nor incompatible with, any established truth in the principles of Sir Isaac or of Galileo. But my intention was not to prosecute this subject farther in this essay than to expose the fallacy of the starting point of this true unbeliever. I wished to test the rationale of his system; and if I have not shewn it to his satisfaction, on hearing his complaint I will be more full and copious in the developement

It is the *rationale* of the system I first attack. I would not give a pin for an arithmetical defence of the size or of the contents of Noah's ark; nor for an astronomical explanation of the Mosaic account of the creation, to confute or refute the puerile cavils of any conceited sceptic; while I can, by a single impulse of my great toe, kick from under him the stool on which he sits, astride the mighty gulph, the fathomless abyss, whence he cannot rise by all the implements and tacklings in the great magazine of sceptical resources.

EDITOR.

FOR THE "CHRISTIAN BAPTIST."

Mr. Editor,

WILL you please present to the public generally, and to the person addressed particularly, through your columns, the following remarks. I conceive them due to you and the public. A responsible person, has now presented himself before the public, in the shape of an opponent, and is bound, by every tie that religion or good breeding can offer, either to bear himself out in his assertions, or to recal the remarks he has made. There are multitudes, both in Virginia and Kentucky, as well as elsewhere, deeply interested in the calm and able discussion of those points which now cause so much emotion.

I have not the pleasure of an acquaintance, personally, with the excellent man I now address; but from my youth have heard his praises spoken. If *any one* be able to examine these matters in a christian like and able manner, my information leads me to believe that he is the man. He will, I doubt not, feel himself bound by the fear of God and the good of men, to avoid that light, ridiculous, and unmanly, as well as unchristian course, that his pupil "Aleph" has thought proper to adopt; for the purpose of bringing odium upon what *he* cannot confute; and *which he has acknowledged to be* "a state of things much to be desired."

I feel myself personally interested in this matter. If you are presenting the christian community with a number of "*chimeras,*" I wish to reject them; and am certain that in thus saying I express the feelings, the sincere feelings of many pious and intelligent professors of the christian religion in Kentucky;—but if this assertion is *made* without proof, the writer ought to consider himself responsible for *circulating* that which is without proof.

I hope, sir, that I shall not be considered in the light of an intruder in making this address, or as wishing by any means to provoke an unprofitable controversy—but that I shall be believed in saying, that I desire, above all things, to see the christian communities united upon the one foundation.

I humbly conceive, sir, that our teachers do not go to the root of the matter in this examination. They (that is to say, the Baptists) seem to forget that there are any christians in the world but themselves, and that their own sect, is the only religious community known. And this feeling is too common to all sects. Now, *sir, there are other* denominations in the world, as numerous, as *intelligent, and as pious* as their own denomination, which they *admit to be christians,* but for which they will have no fellowship.

Sectarianism is either right or wrong—If right, they are right in striving to keep up their own sect, and preventing the influence of any man, who wishes to induce a scepticism as to the divine authority for it. But if sectarianism be wrong, then all efforts of this kind are sinful. This, sir, is just the hinge, as I conceive, upon which your whole exertions turn. To destroy that which *in word* all condemn; but which *in deed* all religionists cherish, ought to be the effort of every man who fears God and loves the peace of society.

If, Mr. Editor, it should be necessary to present my name hereafter, you are at liberty to do so. I have hitherto been almost silent, in the discussions which have, for the last year, agitated this state, and am only now induced to present myself, for the purpose of eliciting all the light of which the subject is susceptible. I have regarded, with perfect indifference, all the pusilanimous efforts of your opponents in the papers of the day—but confess that the extract furnished by the Recorder, from Doctor Semple's letter, has, in my estimation, more importance attached to it than the whole of them put together. I am aware of the imposing influence of great names, and know that much reliance will be placed upon the opinions of men celebrated for piety, learning, and talents—I therefore wish to obtain, in full, the views of Doctor Semple, on these "chimeras."

I am, Sir,

Your brother in the hope of eternal life.

QUERENS.

P. S.—Do you think it would be at all improper, for you to publish in the Christian Baptist, some of the letters, which have been written you by my friend and brother, Doctor Noel, alias, "Aleph" —approbatory of your course and sentiments? *He* would not think it improper, certainly. Q.

TO BISHOP R. B. SEMPLE, OF VIRGINIA.

Dear Sir,

I observe, in the last Recorder, an extract from a letter, of which you are the writer. It is couched in the following words:—"He (that is, "Paulinus") wrote something last year, in which he certainly went too far. He is now convinced (I am persuaded) and is guarded against our friend Campbell's chimeras."

From the uniformly excellent character you have borne among those who either know you, or have heard of you; I presume you are a man "fearing God, and eschewing evil." Now if this be the case, you would not (since by our words we shall be justified and condemned) either write or speak any thing against another professing christian, for which you have not good reasons and sufficient authority.—But you have pronounced the sentiments which "friend Campbell" and Paulinus have discussed to be mere "*chimeras.*" Now you must have reasons for so saying, which, perhaps, many intelligent christians in this state have not. There are, too, in this *western country, a number* of persons who are perpetually abusing *brother Campbell,* and expressing their fears that "he is w *christian.*" *But it is to be* remarked that among all the essays th

have appeared, there is not *one* in which argument, or the scriptures, or any correct principles of reasoning have been resorted to for maintaining that he is an errorist. I therefore call upon you, most affectionately, to make good your assertion; by proving that the editor of the Christian Baptist is promulgating mere "chimeras." You cannot, as a man of God, refuse this. The whole western country is concerned in it. The whole religious community is concerned in it; and your reputation for piety, learning, and talents, lead us to consider you the very fittest person for attempting a refutation of these chimeras. If they are "chimeras," they ought certainly to be exposed, and since you pronounce them such, you must of course be able so to prove,

Yours, &c.

QUERENS.

LETTERS ADDRESSED TO A. CAMPBELL.

LETTER I.

Bloomfield, Ky. May, 1827.

BROTHER CAMPBELL,

BEING desirous to see, in our denomination, *unity* of heart, of sentiment and exertion, I have thought proper to address you in the loose style of epistolary writing, as one who is eminently qualified to do good. As I have but little leisure for either reading or writing, and withal, labor under continual infirmities of body, you will please excuse my inacuracies of style or expression; and regard me as a friend who approaches you unmasked, undisguised, open and free.

The church of Christ is compared to a human body. If one member suffer, they all suffer—if one be honored, all are honored. Of this body we all are members; we all have the same *rule*, the New Testament; the same master, Jesus Christ; the same hope and calling; and we all should be of *one* mind, and speak the same things. But this is not the case; every one has his "doctrine and his psalm," schism exists, divsions are fomented, and party feeling aroused. I allude to the *effect* produced by your writings, orations, and lectures. To this fact, your Christian Baptist bears testimony. Some are for you, others against you; some believe, others reject; some approve, others censure and condemn. Such is the state of affairs; such the effect produced by your writings. But let me ask, What is the great good which such divisions will achieve? Will the disciples become better christians, love each other more fervently, be more humble and faithful? I fear not. A house divided against itself cannot stand; if we bite and devour each other, shall we be more prosperous, more happy, or exhibit a brighter example of christian forbearance, brotherly love, and charity? You will say no. What then is to be done? in what manner shall we fulfil the law of Christ? Have we no bowels of compassion, no sympathies for the church in the wilderness? I hope you have, *that you* would rejoice to see what I desire, and what constitutes *the burden of my message* at a throne of grace. Come then, *my brother, come bow with me* before our God, let us ask forgiveness *for all the evils we have ever done*, and pray for the future guid-

ance of the Holy Spirit, that we may approve ourselves to God and to the conscience of every man.

You, if you have examined the editorial articles of the Recorder, are aware that I have used mildness in almost every thing which I have written either of you or your opinions. Except on the subject of experimental religion, I have neither censured, condemned, or approved any particular notion advanced by you or your correspondents; and even on that subject I spoke with caution; I was not certain that I understood your views, and therefore requested an explanation. This you did not think proper to give; and hence, our correspondence was closed. I now resume it under a different form, and on my own personal responsibility.

You object to creeds and confessions; and for the very same reason I could object to your "ancient order of things." You object to creeds because they are not the Bible—are not *the only rule.*—Your ancient order is not the Bible; is not the rule, and merits the same exceptions. Are creeds unnecessary? So is your ancient order, and your expositions. Do creeds influence the conduct of men? So does your ancient order. If creeds are unnecessary and injurious to the welfare of society; so is your Baptist; so your essays and expositions. But in this you differ from me in opinion. You think and believe that your Baptist is to produce great good in the world; that it will correct the errors of the times—will induce a *pure speech* —will bring the church out of Babylon—place her on Mount Zion —and rebuild the walls, the broken walls of Jerusalem. But I fear you are mistaken; it appears to me you have added to the confusion of tongues; you have introduced a new dialect—in some phrases somewhat different from the former. To be plain, you have, in part, formed a new creed; not a lifeless inefficient one—no, not so; but one which as effectually influences the conduct of your abettors as any confession of faith. Your creed, I mean your writings, is not the Bible—is not the rule of conduct prescribed by Jesus Christ and his apostles; and yet it is manifest that those who embrace your *views* of divine truth and conduct, are *governed* by them. On this subject I shall enlarge in my next; in the mean time think on what I say. Though I may not possess your talents, leisure, or acquisitions, yet I hope to show you in the sequel that your brethren who reject your opinions, deserve your love and respect. Consider me not an enemy, but a friend, a brother.

Observe, between you and your Baptist brethren there is no difference of opinion as to the *rule* of faith and practice. On this subject we all speak the same language; we all acknowledge the same authority; all profess to be governed by it. What, then, is the difference between us? Simply this: We cannot agree as to what the Bible *teaches.* The Baptists think the Bible *teaches* the doctrine contained in their creeds; you think it teaches what you have written and published, and what you will hereafter write and publish. But more of this at another time.

As brother Waller has affixed his *name* to every article written *by him and published in* this paper, permit me to request you not

2, v. 5.

to render him responsible for any errors committed by myself; and for what he has written he is personally responsible.

I subscribe myself yours, &c.

SPENCER CLACK.

☞ We have inserted several of your essays. As an act of justice this letter claims a place in the Baptist.

REPLY TO THE ABOVE.

Brother Clack,

I CANNOT but express my astonishment at the greatness of your charity in saluting me "*brother.*" Having been for more than one year the constant object of vituperation and detraction, of obloquy and misrepresentation in your paper; to be addressed by you as *brother*, sounded as wild in my ear as did *cousin* in the ears of the fox when seized by the dog. 'Tis true your editorial articles were extremely mild; but while you gave free and full scope to every anonymous reviler, while your columns were surcharged with the very lowest scurrility and personal abuse, and by those too who dare not shew their face; your editorial moderation only served as a little seasoning to the dish; and your dexterity in selecting and extracting from every source such matter as would amalgamate on the doctrine of affinities with your original cavaliers, only served to evince the sincerity of your intentions and the firmness of your efforts to put me down and the cause which I advocate in the estimation of your readers. You have certainly learned that I am extremely good-natured, or else you have sincerely repented of the error of your way. If the latter be the fact, and you are determined to reform; and as you seem determined to pray for the forgiveness of the evils you have committed against the cause of God and truth, my religion teaches me to forgive; and therefore, so long as you evince sorrow for the past, and promise to do better for the future, I will call you Brother Clack.

Well, then, brother Clack, what is all the *evil* I have done in my "writings, orations, and lectures," for which you would have me join you in your prayers for remission? You tell me "divisions and schisms" exist. This is true; but whether my "writings, orations, and lectures," are to praise or blame, or neither, for these divisions and schisms, is a question not so easily decided. The gospel of the Lord Jesus, his preachings and teachings, or his orations and lectures, together with those of his apostles, caused much division, schism, and persecution. But whether they who proclaimed liberty to the captives, the opening of prisons to them in chains, the recovering of sight to the blind, and the year of acceptance with the Lord—were to blame for these evils; or whether the opposing party who contradicted and blasphemed, who slandered and persecuted the Lord and his apostles, is a question that would not, I think, puzzle you a long time to decide. And if any of the Pharisees or other praying people of that age had requested the apostles to join them in prayer for the forgiveness of the evils they had done, referring to schisms and divisions, it is a question whether any of them would have bowed the knee, which would not require me long to decide.

That my "writings, orations, and lectures," have produced some effect, is, on all hands, admitted; but whether these effects are to be more general, whether they are to be permanent, or whether good or evil, are questions on which every man will think for himself according to the bent of his feelings, prejudices, passions, interest, and conscience. One thing I do know, that if I were to put the question to vote with regard to the course I pursue in my "writings, orations, and lectures," in any convention of the clergy in the union, whether I ought to stop, say no more, and write no more, I would have their permission to spend the remnant of my days in inglorious ease. Or were I to submit the question to all the religious editors of religious newspapers, I would expect a similar decision. But were I to await the vote of all those who have diligently read the volumes now extant of this work, I do think I would have ten to one, saying, *Proceed.* One thing I do know, that I have the concurrence, approbation, and prayers of many teachers in our Israel, and of very many of the most intelligent, experienced, and pious of our own denomination; and, indeed, of many in other denominations. And if I were to be moved, excited, or guided by commendations from men, I do sincerely think that I can produce as many written commendations, and high encomiums upon this work, from as many respectable names and judges, as can be adduced in commendation of any religious paper of the same age on this continent. I am not to be guided, however, by such admonitions or commendations. I always approve the motives which urged me to undertake this work and to continue it, and I will persevere until the Lord says, Stop. When I understand him thus signifying I will pause.

What good effects are to result to society from the many religious newspapers now in circulation I know not. Most of them seem to be designed to sell so many reams of paper and kegs of ink per annum, and to furnish business for mechanics. The trash which they crowd upon the public ear and the public mind neither feeds body, soul, nor spirit.

As to what you say concerning the evils of division amongst christians, I have nothing to object. I sincerely deplore every division and every sectarian feeling which now exists; and if I thought there was any man on this continent who would go farther than I, to heal all divisions and to unite all christians on constitutional grounds, I would travel on foot a hundred miles to see him and to confess my faults to him.

The intelligence, purity, and union of all who acknowledge the mission of Jesus our Lord, and the conversion of sinners to him, are, with me, the *magnum bonum*, the grand ultimatum of all my "writings, orations, lectures;" and social prayers. On this ground I object to all your little human creed books, which yourself and your friend Dr. Noel advocate with so much warmth. I say Dr. Noel, as he is generally acknowledged to be the chief writer for the last year in your paper, under different masks, on this subject. I attribute the boyish, waggish, and theatrical style of those essays *attributed to him, rather* to the poverty of the subject than to any *other cause. No man* who fears God and reverences the Bible, can

admire the frivolous, light, and fantastic style, which characterizes the incubations of your "Aleph." Wit and humor have their admirers—satire, and even declamation will not always disgust; but there is a style which is destitute of all these, and pleases none but the vitiated taste of those who never had, or have lost a true standard of appreciation. I reserve my remarks upon your, and the Doctor's definition of creeds, until my next on his circular; in which I will shew that you both have abandoned the cause which you think and profess to advocate.

I have advanced many arguments in this work against creeds: which none of your writers have even noticed, and which I am sure none of them can set aside. And I have solid and substantial objections to them, which, I presume, no man living can remove. But it is *creeds*, in the legitimate and established sense of the word in ecclesiastic usage; and your not defending them, but changing the use and acceptation of the term, proves to the intelligent and discerning reader your embarrassment and impotency; but amongst those who cannot distinguish argument from declamation, whose passions and prejudices are strong, and whose judgment and powers of reflexion are imbecile, any thing that pleases their taste passes for logic profound and unanswerable.

I do attribute to creeds, in the proper acceptation of the term, all the divisions and strifes, partyism and sectarian feeling, of the present day; all the persecutions and proscription, all the havoc of human life, and all the horrors of the inquisition in the cause of religion, during many centuries before we were born. I attribute to them and the councils which gave birth to them, the greater part of the ignorance and superstition, enthusiasm and debates, and even the schisms and divisions of which you lament in the present day. I have yet to meet with the first church which holds a human creed with inflexible rigidity, and which is enlightened in the Holy Scriptures. The stronger the faith in human creeds the weaker the attachment to the Bible, and the greater the ignorance of its contents. This is, at least, in truth and fact, the result of my experience and observation.

But the peace, the harmony, the union, and love of christians, the purity and joy of the household of faith, can only be promoted by a devout, spiritual, and unwearied attention to the lively oracles —no dry bones, no lifeless skeleton, no abstract miniature of doctrine, no cold formula of discipline, ever, brother Clack, promoted peace with God, conversion to God, harmony, union, and love amongst christians. Search the records of time and you will find ignorance, superstition, tyranny, division, and schism, on the one side. Humility and christian affection, spirituality and true charity amongst the leaders, expired in the Council of Nice, when the first creed received the imperial subscription.

You will find the Lord Jesus at the head of those who have opposed human creeds. Ever since the day that he lifted up his voice and inveighed against those who in vain worshipped God, teaching as *doctrines the commandments* of men—who set aside and rendered *void the revelation of God by* their dogmatisms and traditions—*who, by their glosses and dog*mas, gave a different meaning to the

commandments of God. From that day to this, creeds and creed-makers are anathematized from Heaven. Innocent and harmless as you suppose them, they are a root of bitterness, and justly condemned by all in Heaven The prayers of the martyrs under the altar, the blood and tears of those who refused subscription to pagan, jewish, papal, and protestant creeds, cry aloud for vengeance on those who framed them and on those who executed them. Many thought they did God service when they made them, and that they were necessary for the unity and purity of their church; yea, they thought they did God service when they killed them that opposed them, and stoned and gibbeted them who would not subscribe them. But you see *their* error, and cannot see your own, brother Clack. I would not be found in your ranks, neither as a commander nor a private, for all the fertile soil of your state—for all the honor which all your population could bestow. I would rather be in the ranks of the martyrs, at the head of which stands the illustrious chief who was crucified rather than subscribe. Yes, I desire to be with them living and dying. And when the hour of his indignation comes, when the awful day comes when he will answer the prayer from under the altar, may the thoughtless and inconsiderate advocates and abetters of a system essentially the same, find pardon and refuge in him.

I have only to request you to reciprocate the favor or the act of justice demanded in your first letter. In due time I shall attend to every item you have presented in your letters to me, and believe me to be most sincerely attached to every one who loves my Lord and Master, whether Baptist or Paido-Baptist, New Light or Old Light; and firmly determined to advocate the *restoration of the ancient order of things* to my last breath.

A. CAMPBELL.

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A RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. XX.

THERE is no trait in the character of the Saviour more clearly marked, more forcibly exhibited in the memoirs of his life, than his unreserved devotion to the will of his Father and his God. How often do we hear him say, "I came not to do my own will, but the will of him that sent me." "It is my meat and my drink to do the will of him that sent me, and to accomplish his work." The motto of his life was sung by David in these words: "To do thy will, O God, I delight." An unfeigned and unreserved submission to, a perfect acquiescence in, and a fixed unalterable determination to do, the will of the Most High, is the standard of true devotion, and the rule and measure of true happiness. Hence, let me ask, arose this devotion to the will of the Father in our Lord and Saviour? We answer, Because he knew the Father. He knew that God is, and was, and ever shall be love, and he received every expression of his will, whether pleasing or displeasing to flesh and blood, as an exhibition of God's love. He knew too that there *was no love like the love* of God, either in nature or degree. The *love of God is a love* emanating from, incorporated with, and

measured by, an infinite wisdom, and omniscience. Human affection is often misplaced and misdirected, because of human ignorance and human weakness. The love of some men is much greater than that of others, because of the strength of their natural endowments. But as the wisdom and knowledge of God are unsearchable, so his love never can be misplaced, misdirected, never can be measured, nor circumscribed. It is perfect in nature, and in nature it is wisdom, power, and goodness combined. In degree it cannot be conceived of by a finite mind, nor expressed in our imperfect vehicles of thought. It passeth all created understanding. It has a height without top, and a depth without bottom. Every oracle of God, is a manifestation of it. As the electric fluid pervades the earth and all bodies upon it, but is invisible to the eye and imperceptible to the touch; but when drawn to a focus in a cloud by its law of attraction, and when it is discharged to another body which requires more of it than the point from which it emanated, it assumes a new form, and a new name, and becomes visible to the eye, and its voice is heard. Every expression of the will of God, every commandment of God, is only drawing to a certain point, and giving form and efficacy to his love. It then becomes visible—it is then audible—We see it—we hear it—we feel it.

The very term *devotion* has respect to the will of another. A devoted or devout man is a man who has respect to the will of God. When a person is given up to the will of any person, or to his own will, he is devoted to that person or to himself. But as the term devout is used in religion, we may say that every man is more or less devout, according to his regard to the will of God expressed in his holy oracles. The Saviour was perfectly so, and he is and ever shall be the standard of perfect devotion. Not an item of the will of God found in the volume of the old book written concerning him, that he did not do, or submit to; not a single commandment did he receive in person from his Father which he did not perfectly acquiesce in, and obey. He was then perfectly *devout.*

Now, in proportion as men are regenerated they are like him. Faith always purifies the heart. A pure, is an unmixed heart, that is, a heart singly fixed upon the will of God. The regenerated are therefore devout, or devoted to the will of God, and the unregenerate care nothing about it. Now every one that is devout, or devoted to the will of God, will contiuually be inquiring into the will of God. Hence his oracles will always be their meditation. Every regenerated man will therefore be devout, devoted to the revealed will of God, will seek to know, and understand, and practise them, therefore every regenerated man will be a friend and advocate of the ancient order of things, in the church of the Living God, because that order was according to the will of God, and every departure from it is according to the will of man. There is not a proposition in Euclid susceptible of a clearer or fuller demonstration than this: *Every regenerated man must be devoted to the ancient order of things in the church of God*—Provided it be granted *as a postulatum, that the ancient order of things* was consonant to *the will of the Most High.* A mind not devoted to the whole will

of God, revealed in the New Book, is unregenerate. He that does not obey God in every thing, obeys him in nothing. Hearken to this similitude—

A householder who had one son and many servants was about to depart on a long journey to a distant country; he called his son into his presence, and said to him, My son, I am about to be absent for a long time; you know I have a vineyard, and an olive yard, and an orchard of various kinds of fruit. These I have cultivated with great care, and have kept my servants employed in fencing, and in cultivating each of them with equal labor and care. I now give them and my servants into your care and management until my return, and I now command you to have each of them fenced, and pruned, and cultivated as you have seen me do, and at my return I will reward you for your fidelity. He departed. His son calls all the servants together, and having a predilection to the grape above every other fruit, he assembles them all in the vineyard. He improves the fences, he erects his wine vat, and bestows great labor and attention on the pruning and cultivating the vines. They bring forth abundantly; but his attention and the labor of the servants is so much engrossed in the vineyard, that the oliveyard and orchard are forgotten and neglected. In process of time his father returns. He finds his vineyard well enclosed, highly cultivated, and richly laden with the choicest grapes. But on visiting his orchard and oliveyard he finds the enclosures broken down, the trees undressed and browsed upon by all the beasts of the field. He calls his son. He hangs his head in his presence. His father asks, Why is it, my son, that my oliveyard and orchard are so neglected, and destroyed, while my vineyard flourishes, and is laden with fruit? Father, said he, I have always thought the grape was the most delicious of all fruit, the most salutary, as it cheered the heart of God and man, and therefore the most worthy of constant care and cultivation—I therefore bestowed all my attention upon it. His father rejoined, Unfaithful child, it was not my pleasure, my mind, nor my will, then which guided you; but your own inclination. Had you preferred any thing else to the vineyard, for the same reason that you neglected my orchard and your oliveyard, you would have neglected it. I thank you not for cultivation of the vine, because, in doing this, you consulted not my pleasure, but your own. Undutiful son, depart from my presence—I will disinherit you, and give my possessions to a stranger.

So is it with every one who is zealous for keeping up one institution of the King of kings, while he is regardless of the others.

Some Baptists are extremely devoted to immersion. They have read all the baptisms on record in the New Testament, and beginning at the Jordan they end at the city of Philippi, in the bath in the Roman prison. The *ancient* mode and nothing else will please their taste. Away with your sprinkling and pouring, and babyism! The authority of the Great King is described in glowing colors. The *importance of* implicit obedience is extolled, and the great *utility of keeping his* commands is set forth in language which *cannot be mistaken.* But when the ancient mode of observing

Lord's day or of breaking bread is called up to their attention, they fall asleep. The authority of the Great King will scarcely make them raise their heads or open their eyes. Implicit obedience now has no charms, and the utility of keeping his commands has no attractions for them. Such Baptists are not regenerated, that is, they are not devout—not devoted to the will of God. They seek to please themselves. Let such compare themselves with the son of the householder in the preceding parable. They have got a *Baptist conscience*, and not the conscience of the regenerate. A Baptist conscience hears the voice of God and regards his authority only where there is much water. But a regenerated mind and a christian conscience hears the voice of God and regards his authority as much on every Lord's day, or at the Lord's table, as on the monthly meeting, as at Enon or in the desert of Gaza. Many, we fear, think they are pleasing and serving God, while they are pleasing and serving themselves. They think they are devout, but they are devoted to their own will. So is every one who acknowledges any thing to be the will of God, and yet refuses to do it.

Ah! remember, my friends, that all flesh is as grass, and all the glory of man; rabbinical, clerical, regal, is as the flower of the grass: the grass withereth, and the flower falleth down, but he that DOETH *the will of God abideth forever.* Ye Doctors of Divinity, who are doting about questions, and fighting about straws; ye editors of religious journals, who are surfeiting the religious mind with your fulsome panegyrics upon those who second your views, and directing the public mind to objects lighter than vanity—remember that the will of Jehovah will stand forever, and that when "gems and monuments and crowns are mouldered down to dust," he that does the will of God shall flourish in immortal youth. Go to work, then, and use your influence to restore the ancient order of things.

EDITOR.

EXTRACT OF A LETTER

From a gentleman in Sparta, West Tennessee, to the editor of the Christian Baptist.

—"UPON the supposition that John v. 7. is genuine, I make the following remarks. *Observe,* John does not speak of this subject as being unknown previous to his writing this epistle; but rather offers it as a narration of things attendant on the *life* and *baptism* of the Saviour. That this epistle is a narration of past events, appears from the first chapter and first verse of this epistle. This, I presume, none will deny. "For there are three that bear *record* in heaven," &c. I cannot believe that this *record* or *testimony* had no object, neither that Jesus was the object, and at the same time a witness in the case himself. Believing him to be the object of said *record* or *testimony,* but not a witness in the case, I therefore conclude that he is not implicated by the term "*Word*" in this *passage,* though he is in others; yet this is no direct proof that he *is implicated in the above one.* Observe again, John says, verse 6th, "*This is he that came by water.*" When did Jesus come by *water, if not at his baptism?* Yes, at that very juncture said record *or testimony was completed in heaven,* while Jesus, the object,

was on the earth—on the river side. Now if Jesus is the *Word*, then the passage should read thus: For there are *two* that bear record in heaven, and *one* on the earth or river side. In the 9th verse he says, "For this is the witness of God which he hath testified of his Son." I would ask, With what degree of propriety do men speak, when they say, God hath testified this witness of his Son, and add at the same time, that the Son is a testifier in the case himself? I speak as unto wise men. Judge ye what I say. Was the business of the Saviour into the world to bear witness to himself, or to the truth? John xviii. 37. Hear his own words: "If I bear witness of myself, my witness is not true." John v. 31. And again, in the 10th verse he says, "Because he believeth not the *record* that God gave of his Son." Here the same *record* is said to be given by God himself. Now admitting that the Son bears a part of this *record*, can we speak the language of Canaan with reason, and say, This is the *record* God gave of his Son? From these and many other considerations of a similar nature, I am led to believe that the Son is not implicated by the term "*Word*" in this verse. Now you would ask me, What composed said *record*? To which I will answer in the following manner. Here let me observe that this *record* is composed of three manners of attesting the same fact, viz. *that Christ is the Son of God:*—

First manner—The Father, by Isaiah xi. 2. "And the Spirit of the Lord shall rest *upon* him," &c. From this it is plain that the people were to see the Spirit rest *upon* him; and sure enough it was seen, (Mark i. 10.) Observe the term *upon*. Isaiah xlii. 1. "I have put my Spirit *upon* him, and he shall bring forth judgment to the gentiles." Here is another scripture that, in my opinion, has reference to the descent of the Holy Spirit on Christ at his baptism. John i. 33. "And I knew him not, but he (the Father) that sent me to baptize with water, said unto me, *Upon* whom thou shalt see the Spirit descending and remaining on him," &c. Through these scriptures, or in this manner, the Father bore *record* of his Son.

Second manner—The Holy Spirit descended *upon* Christ when he came up out of the water; or, in the language of verse first, "This is he that came by water." "And John saw and bear *record* that this is the Son of God." John i. 34.

Third manner—Matt. iii. 17. "And lo! a voice (the Word) from heaven, saying, This is my beloved Son, in whom I am well pleased." Thus we see these three are one as to their origin and design, being given by one being, who, by these three manners of attestation, designed to prove the heavenly, the heart-reviving, and the soul-saving truth, that Jesus Christ is his well-beloved Son."

—

Dear Brother,

I CAN neither admit the genuineness of the reading of 1 John, v. 7. nor your interpretation thereof, if genuine. The true reading, in my judgment, is the following, verse 6: "This is *he who came* (*or was* coming or was to come) by water and blood, *Jesus the Christ; not* by the water only, but by the water and the

blood, and it is the Spirit which attested this, because the Spirit is the truth. Farther, there are three that testify this—the Spirit, and the Water, and the Blood—and these three are one," or to one amount. Thus I literally translate the Greek text of Griesbach, which reading is moreover approved and confirmed by Michaelis, and other great critics and collators of ancient MSS.

That the common reading, if genuine, makes nothing in favor of the Trinitarians is admitted by both Calvin, Beza, Macknight, &c. &c. That it is not genuine was admitted at the era of the Reformation by Luther, Zuinglius, Bullinger, and Erasmus, and by many eminent critics since that time. That it is wanting in all the ancient manuscripts, save one, and that of doubtful authority, is generally admitted; and that it is not found in any of the very ancient versions is indisputable, such as the old Syriac, the Coptic, Arabic, and Ethiopic. That it is not quoted by any of the primitive fathers, and scarcely referred to before the era of the Council of Nice, is also admitted. It was by Robert Stephens introduced into the common Greek text from *some* of the most ancient of the Vatican Greek Testaments, from which the Spanish theologians formed the Complutensian edition of the Greek Testament, and which Pope Leo X. gave them. Mill, in his note on the common reading, lays considerable stress upon its having been quoted by Tertullian and Cyprian before the middle of the third century; but the objections against these quotations render them of very doubtful authority; and it is most worthy of note that in the fierce controversies about the Trinity immediately subsequent to the Nicene Council and Creed, it is not once quoted by any writer, which shews it not to have been in the copies then generally read.

As in the judgment of Calvin, Beza, and the most learned Trinitarians, it makes nothing in favor of *three persons in one God;* and as neither the adoption of it as genuine, nor the rejection of it as spurious, favors the conceits of the Arians: neither sect should contend about it beyond the evidence which antiquity and the scope of the passage furnishes.

The translation I have above given of Griesbach is in the spirit and scope of the context; and as I understand the passage, it imports that Jesus was proved to be *the* Messiah or *the Christ*, supereminently at his baptism and death. He *was*, according to ancient type and prophecy, *to come* by water and blood—and according to these he did come fully attested at his baptism and death. Now there are *three* evidences of this truth that *Jesus is the Christ*, and that all who believe in him have eternal life. These three concur in one and the same thing. These are *the spirit*, not the Holy Spirit particularly, but the doctrine which Jesus taught. Thus John defines it in the passage itself: "The spirit is THE TRUTH." The article is overlooked in the common version. *The truth*, then, or *the spirit*, or *the doctrine* which Jesus taught, proves his mission and his claims. The water, or his baptism, and the baptism of the first christians, which was generally accompanied by some *spiritual gift*, is another proof of the same. His death inseparably *connected with his resurrection*, consummates the whole, and the *ordinance that commemorates* it is a standing monument of his

mission. So that these three, the doctrine, the baptism, and the death of Jesus, all attested and accompanied by the most signal demonstrations of the Holy Spirit, constitute a summary view of the infallible evidence of the Messiahship of Jesus, and of the truth of God's promise of eternal life to all who believe in and obey him. Farther than this your friend and brother cannot at present go. EDITOR.

PRESBYTERIANISM AT HOME.

From the Belfast News-Letter, of September 23, 1825.

Ordination of the Rev. John Montgomery.

ON Tuesday, the 6th instant, the presbytery of Ballymena ordained the Reverend John Montgomery, A. M. to the pastoral charge of the newly erected congregation of Glenwhirry. The business of the day was commenced by the Rev. R. Stewart, of Broughshane, who preached a highly appropriate sermon from the text, "*I am not ashamed of the gospel of Christ.*" The Rev. William M'Clintock Wray, of Buckna, explained the scriptural principles of presbyterian ordination. The Rev. Henry Henry, of Connor, offered up the ordination prayer, and pronounced the words of the formula by which the minister of the gospel is solemnly set apart to the sacred duties of the ministry, and the Rev. Robert Magill, of Antrim, gave the concluding address to the minister and people. The multitude who came to witness the solemnities of the day was extremely large; the ordination therefore took place on the green tented field, in the immediate vicinity of the newly erected meeting house. In the evening the presbytery dined with the congregation, when a number of toasts were drank, expressive of their mutual feelings on the pleasing occasion. Among these we particularly remember, 1. *The King.* 2. *The Duke of York and the Army.* 3. *The Rev. John Montgomery and the Congregation of Glenwhirry.* Mr. Montgomery, in a very appropriate speech, returned thanks. 4. *The Rev. Henry Henry, and Presbytery of Ballymena.* 5. *James Owens, Esq. who so liberally gave a free grant of the ground on which the meeting house is built.*

A number of other toasts, all expressive of cordial good will and esteem, were drank, and the presbytery left the place happy in the reflexion that the interests of presbyterianism, at home and abroad, are spreading with unparalleled rapidity—that every revolving year adds to the number of their congregations in Ireland; and that the voice of their preachers, speaking in the Saviour's eternal name, is heard over the land, from "*Carrickfergus to Cape Clear.*"

PRESBYTERIANISM IN LOUISVILLE.

1. *Resolved*, That every virtuous and good man consider his own example important in this great work, and that therefore he will, by his own conduct and influence, promote the sanctification of the Sabbath, and discourage its profanation, by giving a decided preference, *in all the concerns* of life, to those who keep the Sabbath, *above those who habitually* violate its claims.

2. *Resolved*, That all the heads of families, who do not restrain their children and those under their control, from labor, pleasure, amusements, and neglect of the duties of the Sabbath, are violating their sacred obligations to their country and their God.

3. *Resolved*, That it is the duty of all civil officers, whether of the United States or state governments; of all the officers of the church; of all legislators, and of all good men, to guard the Sabbath from violations; that they ought to prevent the carrying and opening the mail on that day; the driving of mail coaches, waggons, carriages, hacks and drays, employed either in commerce or trading; the starting of journies; driving of stock to market; fishing, swimming, hunting, and other amusements, contrary to the design of that day; as also keeping open any trading or tippling houses—because all such things are a direct violation of the law of God, from whose law no human authority or law can exonerate.

4. *Resolved*, That no person *shall* be considered *worthy of a vote for places of trust or profit in the government*, who is known habitually to violate the Sabbath. If he disregard the principles of piety, he ought not to be trusted with the sacred *rights* of the community; and no good man should vote for him when another choice can be had.

5. *Resolved*, That associations ought to be formed throughout the United States, corresponding with these principles, in which all christians, of every name, should unite as one man, to give aid to good citizens, whether in public or private life, who may not profess religion, so that public sentiment and public practice, on the subject of the Sabbath, may tend to the removal of the divine displeasure from our favored country.

GID. BLACKBURN,
HENRY M. SHAW.
GEO. C. LIGHT.

NEW AGENTS.

Mr. William Shrieves, Greenupsburg, Kentucky.
Robert Fife, Fredericksburg, Va. Bishop Reuben Short, Montgomery county, Va.
S. Beal, Mount Sterling, Indiana.
Samuel Trevor, Connelsville, Pa.
Bishop G. Irim, Woodville, Mississippi.
Bishop Elisha Andrews, Jackson. Louisiana.

TO CORRESPONDENTS.

J. C. Mississippi, in our next. *Philalethes* in our next.

☞ *"The Christian Baptist" is printed and published monthly by Alexr. Campbell. Price, One Dollar per annum.*

CHRISTIAN BAPTIST.

No. 2—Vol. V] BETHANY, B. C. VA. Sept. 3, 1827. [Whole No. 50

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii. 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

DEISM AND THE SOCIAL SYSTEM.—*NO. IV.*

PERHAPS I should again apologize for the singular title of these essays. It would import that an inseparable alliance existed or was formed between scepticism and a system of social co-operation. There is no such necessary connexion. There was, and there is, scepticism without a co-operative system; and there is a co-operative system without deism.

I receive a German paper, edited by *Henry Kurtz*, a teacher of christianity, in Canton, Ohio, denominated the "*Messenger of Concord*," devoted to primitive christianity; in which some extracts from this work are translated into the German language. The writer is an admirer and advocate of the ancient order of things and of a social or co-operative system. An infant association of some pious and intelligent Germans already exists, whose constitution contemplates a community perfectly social, and devoted to the religion of the first congregation in Jerusalem. As far as I understand the genius and spirit of their system of co-operation and their views of christianity, I can cheerfully bid them God speed. But not so our friends at New Harmony. Their system of scepticism must inevitably render their co-operative system a system of disorder—a co-operation whose fate was long since portrayed in the plains of Shinar. Their system has been, now is, and ever shall be, the

"*Discordia semina rerum non bene junctarum congestaque eodem.*" "The discordant seeds of things not fitly joined together and fitted together in the same place." Principles at war with reason, revelation, and a permanent co-operation, are strewed over the pages of their "Gazette," and the "*mental independence*" which is exhibited deifies both mind and matter, and annihilates both the idea of a Creator and of a moral governor of the world. But to return to our subject.

Since writing our last, the editor of the "New Harmony Gazette" has given in his paper of the 11th July, a few extracts from our No. 2. on this subject, with an invitation to some of his correspondents to come forward and maintain their cause. There is but one sentiment in the remarks of the editor which demands any notice from me. After commending my liberality, he adds—

"*But though he would free us from punishment here, he would, we fear, be pleased to see us in another world suffering those pains and*

tortures which our scepticism justly merits from a merciful but just Creator. Such at least is the opinion [not the good pleasure then] *of most christians. This is one of those erroneous ideas which are the great stumbling block in almost every system of religion. Merit and demerit is attached to a belief and disbelief in certain dogmas or doctrines, an idea which we know not how to reconcile, with the consciousness which we, in common with all other individuals of our species, possess, that our will has no power or control over our belief."*

This "stumbling block" in the way of our sceptical friends, is one of their own creation, or one in which the Bible is not concerned. How far metaphysical systems may have created it, I stop not to inquire. But I hesitate not to call this a palpable error, viz. that *we have a consciousness* that our will has no power nor control over our belief. This assertion that *our will has no control nor power over our belief*, is found in substance or in form in almost every number of the "New Harmony Gazette," and is one of the most palpable errors in all that they say against christianity. The experience of every man who can think at all upon what passes in his own mind, is, and must be, directly to the contrary of this assertion. It is, indeed, almost a proverb, "that what men wish or will to believe, they do believe; and what they do not like or will to believe, they disbelieve." Stop, Mr. Editor, and examine yourself here. This assertion I know is a capital and an essential dogma of yours. I see it is a part of "the chain or filling" in every piece you weave against the Bible. I know, too, the speciosity which it has; for there are many instances in which it would seem the will had no power over our belief; and I do know there are many cases where and when we cannot help believing and disbelieving when our will is on the other side. But still it is a truth capable of the fullest demonstration that your assertion is false; or, in other words, that the will has an immense control over our belief. You see, then, we are at issue here. And as this is your main fort and citadel, do examine its bulwarks and towers. They are most certainly built upon the sand. You assert that the will has *no power* over our belief. I assert that it has an *immense power* over it. My adage is, What men will to believe, they most generally, if not universally, believe I assert that the understanding is not independent of the will, nor the will of the understanding. But I only call this subject up to your reflection at present. The design of my present paper is to offer some thoughts upon the nature of the evidence of christianity.

The evidences of christianity, or the proof that it is of divine origin and authority, are usually classified under two heads—the *Internal* and the *External*. The internal are those which appear in the volume itself, or the proofs which the religion itself, objectively considered, presents to the mind of a reasoner or student. The external are those attestations which accompanied the promulgation of the religion, and those arguments derived from, not the nature of the religion itself, but from the accompaniments of it; *these are usually* denominated the miracles and the prophecies. *To those who were the* cotemporaries of the promulgation *of this religion, the external* evidences first arrested their atten-

tion, and were, in a certain sense, to them the stronger evidences; but to us who have the whole on record, both the religion itself and the miracles and prophecies, the internal are the stronger, and first arrest our attention. It is, perhaps, improper to separate them, for the one is not without the other, either in the design or execution of this stupendous scheme, nor in the import of it. I am not about to adopt this trite method, nor to occupy the attention of my readers in the investigation of either distinctively; but in the mean time, would offer a few reflections upon the *adjustment* of the evidences to the condition of mankind in general.

I will, without hesitation, admit that the evidences of the truth of christianity might have been easily augmented if it had pleased the founder of it, or had it been compatible with the whole plan of things. From analogy I have reasoned thus: The Sun might have been made to have produced a thousand times more light and heat. Animals necessary to our comfort might have been greatly multiplied, or those given us might have been endowed with a higher degree of instinctive knowledge. But again, if the Sun had been made to afford greater light, the human eye would have been rendered useless, or to have been made differently. If the heat which we attribute to the Sun had been greatly augmented, our bodies could not have endured it. If domestic animals had been augmented, their support would have been more oppressive; or if those made for our convenience had been endued with more instinct or more extensive knowledge, they would not have served us at all, but have become our masters. And if the evidences of christianity had been augmented, it would not have been adapted to the condition of man. The adjustment of light to the eye and of the eye to light; of heat to animals and of animals to heat; of instinct to brutes, and of brutes to our service, is all graduated upon a divine scale; or, in other words, is perfectly adapted means to end, and end to means. Precisely so the evidences of the christian religion to the present condition of men, and of the religion itself to man. The christian religion is made for man, and absolutely and indispensably necessary to his comfort, as food is to the body. And the evidences of this religion taken together are as precisely adapted to the condition of man in this stage of his existence, as light is to the human eye, or sound to the human ear. Amongst the thousand ways in which the evidences of the christian religion might have been, and might now be augmented, I will mention but two or three. For instance, God might have spoken aloud to the Jews and Romans in their own language, in such a way as could not be misunderstood, and have attested the pretensions and claims of his Son. The Son himself might have, by the same power, given more general and conspicuous proofs of his mission. He might have gone to Rome, as to Jerusalem, and summoned all the heads of departments, magistrates, legislators, and priests, and given such proofs of his person and mission as would have revolutionized Rome and the world in a few days. At this time also God might speak in all the languages of the world in the same *instant of time*, and inform all nations, viva voce, that the contents *of the New Testament* were worthy of universal acceptation.

he might cause all the believers to escape all calamities in this first life, and live ten times as long as the infidels; he might cause them to pass off the stage in a deep sleep, as when Eve was made out of the side of Adam, and thus have exempted them from all pain. He might have made them prosperous and happy every way. But what imagination can conceive, what tongue express how many, and how signal proofs of the divine authority of the scriptures of truth, he might have given!! So that I make it an argument of no little momentum in giving a reason of the hope that is in me, that God could have made the evidence omnipotent, but he has not done it, and for reasons the wisest that could be conceived of.

I write not now merely for the benefit of sceptics, but for christians schooled in a false philosophy. Why, tell me, ye christians, who are naturally and morally or spiritually dead as a stone, why was there any *adjustment* of the evidences of christianity, or rather why had it any evidence at all but in the hearts of men? Why was not the evidence greater or less than it is? Your systems will not enable you to answer this question I am sure. Ask your Doctors, and they cannot tell you. Ask your systems, and they have forgotten it. Yet it is a fact that the evidences are adjusted upon a certain scale and amount to a certain maximum beyond which they do not go.*

Had they gone farther (I will blab out the secret,) all excellency in faith would have been destroyed. Had they fallen short one degree every mouth could not have been stopped. While a small proportion of the evidence is sufficient for some, it is all necessary for others; and those who do not believe upon the whole of it, and have one objection remaining when the whole is heard and examined, that which would remove this one objection would destroy every virtue and excellency properly belonging to faith. Faith built upon evidence greater than the whole amount divinely vouchsafed, would have nothing moral about it; it would be as unavoidable as the motions of a mill wheel under a powerful head of water, or as the waving of the tops of pines beneath a whirlwind which travels at the rate of 6 miles an hour.

I must break off in the midst of my illustration, and close my

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**If sinners be as spiritually dead as a stone, and if their conversion be the effect of omnipotent power, or of mere physical energy of God's spirit; then, not only is any adjustment of evidence unnecessary, but all evidence of the truth of the scriptures is quite unnecessary. To afford evidence of any kind, or to augment it to any degree, would be as unmeaning or as superfluous as to create one, two, or three suns to enable those to see who are born blind. On the scheme that men are all born blind, and therefore cannot see any light, star light, moon light, or sun light, it would evince a want of wisdom in the Creator to have created any light at all, or to have tempered it to any degree whatever. What would we think of the skill of a physician who professed to restore the blind to sight, and who employed himself in making candles of different magnitudes, or of lighting lamps of certain capacities? Assuredly the rational would lose all confidence in his prescriptions.*

present essay, when I tell the New Harmony people that the faith which they talk of, over which "*the will has no power,*" requires that species of evidence which is incompatible with all moral virtue and goodness, and which would make belief like the fall of one of those volcanic stones which a few months since shivered a tree a few miles from Nashville, Tennessee.

To such christians as are staggered at the above reasoning, I would just mention that the Saviour resolved the infidelity of his hearers on many occasions, entirely to the will—"Ye will not come unto me," and "Ye *would not.*"

EDITOR.

A FARMER once had a horse, which his son, a lad of ten years old, could ride with pleasure and safety. But no fence could keep this horse out of his master's corn field. The consequense was, he was confined to the stable and secluded from good pasture. The lad said to his father one day when riding out, 'Father, what a pity it is that this horse has not a little more wisdom—how much better he might live in the pasture than in the stable, if only he could learn from his first long confinement to avoid going into the cornfield. If he had only a little more sense how much better it would be for him and for us.' Stop, my son, replied his father—if he had a little more sense, just as much as you now wish him to have, he would not let you nor me ride him at all. Those who never think upon the adjustment of things to their respective ends and uses, will find an admonition here.——*Ed.*

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Sir—IN the close of extracts from Mr. Tassey's Vindication, &c. the last of which appeared in your No. of May 7th, I intimated an intention, with your permission, of adverting to a few faults which I was grieved to find in that otherwise excellent performance.

Though the author appears quite alive to a sense of the pernicious influence of the common prejudices of education, of system, of interest, &c. and speaks as loudly and as pointedly against them, as almost any I have met with, yet, strange to tell, he seems as completely under the influence of those pernicious evils, against which he declaims and admonishes with so just a vehemence, as are some of those, he so justly condemns. It is under this impression I feel induced to animadvert upon a performance which, in other respects, I so highly esteem—and that both for the sake of the of the author, and of the public into whose hands these animadversions may chance to come. But, before I *proceed, permit* me to correct a mistake which I made

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Though the author appears quite alive to a sense of the pernicious influence of the common prejudices of education, of system, of interest, &c. and speaks as loudly and as pointedly against them, as almost any I have met with, yet, strange to tell, he seems as completely under the influence of those pernicious evils, against which he declaims and admonishes with so just a vehemence, as are some of those, he so justly condemns. It is under this impression I feel induced to animadvert upon a performance which, in other respects, I so highly esteem—and that both for the sake of the of the author, and of the public into whose hands these animadversions may chance to come. But, before I *proceed, permit* me to correct a mistake which I made

in relation to the author's not having formally cited the Westminster Confession of Faith, upon the powers of synods and councils, which he has precisely done, p. 233. This was an oversight.

Investigating the various striking coincidences between Moses the type, and Christ the antitype, from Acts iii. 22 23. it is stated p. 21. that "Moses was the introducer of a new dispensation of religion; one which was different and distinct, in its leading features, from any that had preceded; and which was added, as an appendage, to the patriarchal dispensation, "because of transgression, until the seed should come to whom the promise was made." Moses was king in Jeshurun. "Our Lord, in this respect, most strikingly resembled his predecessor. He is the author and introducer of a new dispensation of religion, of which he is himself the sum and substance. He came to put an end to the carnal institutions, which consisted in meats, drinks, and divers washings; to these sacrifices, which could not make him that did the service perfect, as pertaining to the conscience; and to abrogate and forever abolish all the laws which pertained to the worldly sanctuary, and all the privileges that belonged to the Jews as a distinguished and separated people. He came, as the Sun of Righteousness, to enlighten a dark and benighted world, to teach and establish the worship of the true God, in its more spiritual and glorious form.—He came, also, to give laws and regulations to his people, adapted to the various circumstances in which they, as his followers, would feel themselves placed in this present world." So far the coincidence and contrast is clear, striking, and intelligible; and the natural and necessary consequences certain, easy, and obvious. We must then, as christians, look simply and solely to Jesus Christ for the whole of our religion; for he, as *our king*, has given laws and regulations to his people, adapted, &c. Christ is King in Zion.

Not so fast, for, says Mr. T. "We are not to consider the religion which the Saviour taught, as a distinct and different religion from that which was propagated by *Moses. They are in* substance and design the same, *and are not in any* measure to be considered as opposed

to each other. Although, therefore, our Lord came to set aside that covenant or dispensation of religion, which had waxed old, and was ready to vanish away; yet it was not to abolish the religion itself; for a sinner was justified by faith and saved then, just as he is now: and though he introduced a new covenant or dispensation of religion, excelling, in glory, that which preceded it, yet the religion itself was essentially the same as that which had subsisted from the grant of the first promise to our progenitors before their expulsion from Paradise." Now, gentle reader, to reconcile Mr. T. with himself and with the truth; *hic labor, hoc opus est* This appears, indeed, an insuperable difficulty. Moses, he says, was the introducer of *a new dispensation of religion*, one which was *different and distinct in its leading features, from any that had preceded; and which was added, &c.* In like manner, also, that our Lord, the great antitype, "is the author and introducer, of a new dispensation of religion; and that he came to abrogate and *abolish forever all the laws which pertained to the worldly sanctuary, and all the privileges which belonged to the Jews as a distinguished people*" Consequently, he did not leave one shred of the Mosaic dispensation, "*which was added as an appendage to the patriarchal dispensation*" in force: yet he says, "*We are not to consider the religion which the Saviour taught, as a distinct and different religion from that which was propagated by Moses.*" And not only so, but after granting that both Moses and Christ, each introduced a new dispensation of religion, "*distinct and different from any that had preceded;*" *yet that*, "*the religion itself,*" which our Lord introduced, "*was essentially the same, as that which had subsisted from the grant of the first promise to our progenitors, before their expulsion from Paradise.*" Consequently that neither Moses nor Christ introduced any new dispensation, of religion; but that they are both the same as the patriarchal, and of consequence the same with each other. Do, reader, reconcile these things if you can. Moses introduced a new dispensation of religion distinct from the patriarchal; Christ introduced a new dispensation of religion distinct from both; and yet we are not to consider *it as such*; nay, we are to consider these three

distinct and *different* dispensations of religion, as one and the same religion essentially.

But perhaps the reconciling medium lies involved in the mysterious word, *essentially;* or in the epithet, *dispensation*, which our author, in his premises, always attaches to the word religion; or perhaps it may lie concealed in the term, *religion*, itself. Let us try then what assistance the common and established sense of these terms may afford us for reconciling our paradoxical and mysterious author with himself.

To begin with the last mentioned, namely, *religion;* that we may not mistake the meaning of this leading and important term, let us begin at the root;—it is derived from the Latin word, *religio*, and that from *religo*, to bind thoroughly, or strictly; that is, to all intents and purposes; hence the noun in the Latin language is frequently used to signify an oath; more commonly piety, the worship of God, or the rites and ceremonies of his worship. Hence, a man of religion, of piety; or a pious and religious man, are phrases of equivalent import; expressive of the possession and exercise of an inward principle of love, adoration, and reverence towards God. In this sense, indeed, religion is the same in in all true worshippers, both men and angels. In this sense, therefore, neither Christ nor Moses, officially considered, were the authors nor introducers of it. Our author therefore must needs understand it in the external exhibition of it, consisting in a devout and reverential observance of certain rites and ceremonies, or ordinances of divine worship, divinely appointed; for in no other sense can religion be properly the subject of a divine institution. Now our author has told us, that, *in all these respects*, the patriarchal, jewish, and christian religions are distinct and different. How then can they all be the same; especially as he tells us that the last mentioned has abrogated and for ever abolished all the laws, ordinances, rites, and ceremonies which pertained to the worldly sanctuary; or which, in other words, constituted the Jewish religion. And it is *as certain*, that the religion of Moses abolished the preceding to *which our author says* it was appended; for under it, to *have worshipped according* to the preceding, would have

subjected the worshipper to death. The Jewish religion was, therefore, as destructive an appendage to the patriarchal, as the christian religion is declared to have been to the Jewish. It *abrogated* and *forever abolished it* to the Jews. But our author only says they were *essentially the same*. There may be something of mysterious importance in this, for the doctrine of essences is, confessedly, of difficult interpretation. The term, *essence*, is generally understood to mean the being or substance of a thing, or the remote matter out of which it is made or its prime constituent qualities, &c. And probably this is the meaning of our author; for he says, the Jewish and christian religions, "*are in substance and design the same;*" "*for a sinner was justified by faith, and saved then, just as he now is.*" If by the term, *justified*, we are to understand a person's being sustained as righteous before God, as approved and accepted in his sight, we might argue in a similar way, that the religion of our first parents in the state of innocency, and of the father of the faithful was essentially the same; yea of all true believers to the end of the world; for who knows not that the very essence, or prime constituent principles and essential qualities of all acceptable worhip, of all true religion, are faith and obedience; that by these Abraham, and true believers with him, are and have been justified, and ever shall be; and that by departing from these, our first parents sinned, and fell into condemnation—even by their disbelief, and consequent transgression. But, after all, our author may perhaps be exculpated from the unpleasant charge of self contradiction by the just import of the term, *dispensation*, which he always annexes to the word, *religion*, in the premises before us. He does not say that either Christ or Moses introduced a new religion; but only a new *dispensation* of religion. What may be the difference between a *new religion*, and a *new dispensation of religion*, seems difficult to define. The term dispensation strictly and properly implies a weighing or parcelling out of something, as a task or portion for present use or ocupancy. Hence, in certain cases, there may be a new or repeated dispensation of the same things. Thus *summer and winter*, spring and autumn, day and night,

are, and have been dispensed to the world, and shall continue so to be to the end of time. Yet no man considers any of these a new dispensation. The word covenant, which our author uses in this connexion, and which has the advantage of being a more scriptural epithet, goes to afford no assistance towards solving the difficulty; for a *new covenant of religion*, which signifies, a new constitution or establishment of religion, necessarily implies and designates the newness or novelty of the religion established; especially when the people for and amongst whom it is established, are already in possession of a religion or form of worship which the new religion goes to supercede, as our author acknowledges the christian did the Jewish, to all intents and purposes demolishing its whole fabric.

Upon the whole investigation of this subject of apparent self contradiction, there appears no means in the compass of the common use of language, and of common sense, to exculpate our author; I mean, of reconciling him with himself. This, however, would appear a matter of small moment, were it not for the importance of the subject, and the connexion in which it stands. But what a pity, that so strenuous and able an advocate for reformation should have so committed himself, for the sake of maintaining an antiscriptural hypothesis, viz. that the christian church or kingdom of Christ is but a continuance and improvement of the old; and this not for the sake of priestly honors, and the tithing system, like the high pretentioned Episcopalians; but merely for the sake of infant sprinkling, founded upon the hypothesis of church membership, deduced from the rite of circumcision, the fleshly seal of the covenant of peculiarity, with the select seed of Abraham according to the flesh. PHILALETHES.

[TO BE CONTINUED.]

REVIEW OF DR. NOEL'S CIRCULAR—*No. II.*

☞ REV. SILAS M. NOEL, D. D. thus defines his creed: "By a creed, we mean *an epitome, or summary exhibition of what the scriptures teach.*" The Rev. Samuel W. Crawford, of Chambersburg, Pa. who this year has printed a sermon on creeds, on the *hypothesis* that Dr. Miller and his predecessors had left something *undone which he could* achieve, has defined his creed thus, p. 6. "*Creed is derived from* the Latin word credo, I believe, and means *simply that which any* one believes, whether expressed by the

living voice, or exhibited in *written* or *printed* language. It also signifies a system of evangelical truth, deduced from the scriptures by uninspired men, printed in a book, and made a term of ecclesiastical fellowship." The Rev. G. Waller defines a creed to be, every thing a man preaches or writes, and to this agrees the opinion of my friend and brother, Rev. Spencer Clack, who declares all that a man writes on religion to be his religious creed. I could fill a few pages very conveniently with definitions of creeds, but these will suffice at present. To begin with Dr. Noel, whose creed is *"a summary exhibition of what the scriptures teach."* As we have never seen the Doctor's creed in writing or in *printed* characters, nor heard him preach it all, for this he cannot do until he has preached his *last* sermon, we cannot form any opinion upon its perfection or imperfection, as coming up to his definition. He tells us it is not the scriptures themselves, but a summary exhibition of what they teach. This *summary exhibition*, then, is that which is to preserve the purity of the church. What the scriptures teach in their own proper arrangement, and in their own terms and phrases, is inadequate to this great end; but the summary exhibited in the Doctor's arrangement and terms will answer this glorious object. *Query.* How much more valuable is the *summary exhibition* than the whole inspired volume? *Query* again. What a pity that the Lord did not command his apostles to draw up a *summary exhibition*, knowing, as he must have known, that, without this "summary exhibition," his church must have gone into dilapidation and ruin. Arians, Socinians, Universalists, Baptists, and Presbyterians, must, without it, have formed one communion. And what a pity that the apostles had not, *"out of their own head,"* given this "epitome or summary exhibition" before they died. But on Mr. Crawford's definition, this would not have answered the purpose, for his creed "must be deduced from scripture by *uninspired* men." And on Messrs. Waller and Clack's definition, it would have been impossible to have done it, for it required all "the sermons, orations, and lectures" of our Lord and his apostles to make their creed, and all that they wrote and spoke during their whole lives constituted their creed. For all that I have written is, with them, so many articles of my creed—and how voluminous it may be before finished, neither I nor they can predict.

We want to see Dr. Noel's *"summary exhibition"* more than any other. For his creed is nuncupative. He has not yet committed it to writing. The little creed book made or adopted by the Philadelphia Association is not his creed. For he has declared he does not believe it all, and he sometimes "constitutes churches" on one creed and sometimes on another. I have heard of two or three which he constituted upon "no summary exhibition" whatever; but on the platform of the whole volume *in cumulo*. I do herein and hereby sincerely request him to publish to the world his "summary exhibition," and to shew us what the scriptures teach. For as I do well know there is not in print on this continent one such summary exhibition as he approves, believes, or practises. For against the Philadelphia creed he has most serious

and important objections. And it is not many years since he attempted to publish a creed, but for some reasons abandoned it. And although *Aleph* and *Beth* should "bury the tomahawk," and agree on other principles of operation, still it will be necessary to publish the *summary*, or cruelly to desert the church to wolves and tigers, stripped of its only guardian, an epitome of what the Scriptures teach. I repeat, the Doctor ought, on his own principles, to print the summary; for he says, p. 5. "a nuncupative creed is not calculated to quiet disturbances, or to exclude corruption." "If," adds he, "we use a religious test at all, we should be honest and independent enough to avow it." Honesty and independence, then, as well as the fitness of things require the publication of an epitome. To pretend to hold to the Philadelphia Confession, when it is neither believed nor practised, is to make it, and treat it, no better than the Bible. If the Doctor believe it to be the desired *epitome*, honor and honesty require him to avow it; if not, let us have a faithful one.

But on glancing over the Doctor's circular, I find an epitome stated in it, and lest I should be contradicted by it in asserting that there is no epitome or summary exhibition in print, such as the Doctor approves, I must lay this epitome before my readers. It is in the following words, p. 7. "The Bible plainly teaches, as I read and believe, the deplorable and total depravity of human nature, the essential divinity of the Saviour, a trinity of persons in the godhead; justification by the imputed righteousness of Christ; and regeneration and sanctification by the Holy Spirit, as indispensable to prepare the soul for heaven." Is this the summary exhibition of all the Bible teaches, or of what the Bible teaches?—!! Are these "the only radical truths?" Oh! that we "*could see ourselves as others see us!*" What a pity that God should have employed so many prophets and apostles for so many centuries, who have written so many pages to teach us no more than may be summarily comprehended in the above epitome.

Not a word of the perseverance of the saints—not a word of the resurrection of the dead, of eternal judgment, of eternal salvation or damnation in the above "summary exhibition of what the Bible teaches." On this epitome Sadducees and Universalists might get into the bosom of the Doctor's church. Blessed be God that my faith is not to be measured out to me in spoonfuls by any such epitomizing Doctors! and that I can smile at the folly and deplore the weakness of such summary exhibits of what the Bible teaches. I should not have been astonished at the above epitome, had not my friend, the Doctor, added, "These I believe to be the radical truths which God hath revealed in his word;" yes, "the fundamental principles!" Mark it well—"*THE radical truths*"—"*THE fundamental principles!*"

Now, reader, you know the definite article *the* is inclusive and exclusive—it includes and excludes every thing foreign to that to which it is applied. Doctors of Divinity are all Doctors of literary attainments. And Doctor Noel is distinguished as a *belle-lettres scholar*. *The resurrection* of the dead, and eternal life and death, *are not among "the radical"* nor "*the fundamental truths*" and

from all in the above epitome, I know not whether the Doctor would make them any truths at all taught in the Bible. Whether such an epitome, or a *general* declaration, "I believe what the Bible teaches," furnishes the more or the most satisfactory data on which to unite in church fellowship, I would not spend one sentence to prove. But as this matter is sufficiently exposed, I proceed to notice that there never has been, nor ever can be, "a summary exhibition, nor "an epitome of what the Bible teaches," written out by the hand of man. If all the Doctors on earth were to meet in one solemn conclave, and sit seventy years longer than the Council of Trent, they cannot write out such an epitome. And I I do here promise, that if any man attempts to give such a summary exhibition, even *Dr. Noel* himself, I will shew that it is no epitome, no summary exhibition at all. So that if what I have now said be correct, and the Doctor's definition of a human creed be correct, then it follows no such a creed as he would make a religious test can be furnished from the pen of mortal man. Now remember we are at issue here, and that I stand pledged to shew, when any such epitome is written out, that it is *not* "a summary exhibition of what the Bible teaches; and I think, my opponents themselves being judges, it will be awarded that I have now shewn that the Doctor's radical and fundamental truths are no epitome, compend, or summary of what the Bible teaches I do not care how the human creed advocates *transmografy* or metamorphose themselves on the question—I do not care how they change the mode of defence or the definitions—I am just as conscious that I can ferret them out, and shew them and the world that it is all downright sophistry as I am that I can lift 50 pounds weight.

The Baptist Recorder editors have changed the question altogether. A creed, with them, is all that a man preaches or writes. "Your creed," says brother Clack in his first letter to me—"I mean your writings." Here is the proof, or a summary exhibition of it, that a man's writings are what they call his creed. But is not this most sophiscal? Who contends that his writings should be made a term of communion—a test of christian character? If Messrs. Waller and Clack do so, I hereby declare I do not. If any man or set of men should attempt such a thing, I hereby protest against them. The indiscriminate use and application of the term "*creed*" unsettles the question altogether. Now I candidly acknowledge there is much more honesty, independence, firmness, and candor, apparent in the writings of Dr. Miller and the Rev. Crawford, than in any of the Baptist advocates of creeds. The Paido Doctors boldly and unequivocally avow what they mean, and defend themselves as unambiguously as they can. But there is such shuffling and changing, such settling and unsettling, such defining and misdefining the terms or the chief term in this question, among the Baptist Doctors, that it exhibits either great misgivings within, or inability to reason on the subject. When a term is changed in its meaning by any controversialist, all logicians know and admit that the person who changes it either begs the question, abandons the cause, or misrepresents his opponent. To say that I make a creed of my writings, or that they come up to

Dr. Noel's definition, is without all reason, argument, or proof, I have never once attempted to form a creed upon Dr. Noel's plan. Dr. Miller's, or any other plan. And if the question is now to be argued, Whether my writings constitute a creed, or in writing I am making a creed for others, let the former question be abandoned and I am at my post to defend myself at a moment's warning. But, gentlemen, no more of this sophistry. I have not yet done with Dr. Noel's definition, but I do not wish to weary him out, or my readers at one time on this trite question.

EDITOR.

REPLICATION NO. II. TO SPENCER CLACK.

Brother Clack,

WHEN you have read my No. 2. on Dr. Noel's circular, you will no doubt have observed that I represent you as having changed the subject of investigation on the creed question, and that you are considered as fighting with a phantom of your own creation. You have defined a creed to be *all that a man writes on the subject of religion*—a definition however true and correct you may consider it, is at war with all the creed systems in christendom. On your definition, the creed of the Presbyterian church is the writings of all the commentators, all the bodies of divinity, sermon books, and religious magazines, written by the orthodox clergy of that church, equally with the Westminster productions. On your definition, all writings of Dr. Gill, Andrew Fuller, and a hundred others, regular and orthodox Baptists, constitute the creed of the regular Baptist church. And so it comes to pass, that all the writings of every man is his creed, and all who adopt him as a brother or a member of their community, adopt his writings as their creed. I know you have not said so in so many words, but your definition of a creed most certainly represents the matter thus. For you call my whole writings my creed, and make them the creed of all who read them with approbation. This is not that question Dr. Noel, Dr. Miller, or I was discussing; and by introducing this view of the matter, you have changed the whole ground of controversy. For instance, when I commence a defence of myself from your imputations, I have only to shew that I am making not a creed for myself or others, no test of religious character, no term of communion; and when I have done this the question at issue is never glanced at, which is proof positive that the question at issue is abandoned by you.

If you aim either at my conviction or that of others, you must not reason in this way; for to see you driven into this plan, establishes us in our views more and more; and weakens your cause irreparably. I now beg your indulgence while I attempt to shew you that you have mistaken the subject altogether. I say *mistaken*, for I would rather believe that you have *mistaken*, than that you have knowingly *misrepresented* it. You say in Letter 1. "You (meaning myself) "object to creeds and confessions, and for the *very same reason I could* object to your *ancient order of things. You object to creeds because* they are not the Bible." Now let me *tell you that this is not fact.* I never did object to creeds because

they were not the Bible. And recollect I use the term *creed* in its ecclesiastical import; and I call upon you to shew where I have objected to creeds *for this reason*. Nor can you object to my "ancient order of things" for the same reason why I object to creeds and confessions. I object to creeds and confessions because made authoritative *"tests of religious character, and terms of christian communion;"* and never can you, *"for the same reason,"* object to the essays I have written on the *"ancient order of things,"* because I have never made them, hinted that they should be, or used them as a test of christian character or terms of christian communion. You must, I think, now see that you are fighting with a phantom of your own creation. It is not the editor of the *Christian Baptist* that you assail, but an apparition or a ghost that has some moonless night appeared to you in the vicinity of Bloomfield. I have often said (and let me tell you that I am not like your friend *Aleph*, always veering about on this question or any other which I publicly avow, for I have declared in the first letter I ever presented to a Baptist Association many years ago) that I cared not how many creeds were published, or would not object to publishing a creed every year, provided that it was only to inform the world what I or those in union with me held: and not to be made a test of christian character nor a term of christian communion. It is just in this light only that I oppose them in this controversy. And so long as you defend them in any other light, or represent me as opposing them—so long you mistake the question—so long you are terrified by ghosts and witches—so long you abandon the cause which you seem, and would wish to appear, to defend. It is very true I might object to many creeds because of their contents; but that is not the question now. It is the right of making any human creed—any inferences drawn by fallible men and fallible reasoning from the scriptures—any epitome, or summary exhibition, made by short-sighted mortals, a test of religious character and a term of christian communion. Having then detected you in a gross mistake of the whole matter at issue, I hope I shall be excused for noticing any farther any thing you have said upon this subject, predicated upon your misapprehension of the subject. You know when we have dug up the foundation, it is not always necessary to knock the wall to pieces.

Mr. Crawford of Chambersburgh gives the best definition of a creed of any of you human creed advocates: "It is a system of evangelical truth, *deduced from the scriptures by uninspired* men, printed in a book, and made a *term* of ecclesiastical fellowship." Although not a Doctor of Divinity, he has acquitted himself well here. *Uninspired deductions* of the understanding *from* the scriptures, made a term of *ecclesiastical fellowship*. This is the creed for which he contends, and such a one as he practically holds. Uninspired inferences is his bond of union. Faith, I will contend, has respect to testimony alone, and facts attested are the only things that can be believed. The agreement of conclusions with premises, or the deducing of them, or the apprehending of them, *is a work of reason*, not of faith. A man might as properly say he believed that an equilateral triangle had three equal sid

and three angles, as to say that any book of inferences, inspired or uninspired, deduced from any premises, is a confession of faith. Two men may agree in all the deductions or chapters in the confession of Mr. Crawford, but their agreement is in opinion, not in faith. And if he could apprehend this, his whole sermon on creeds is dissolved and vanished into thin air.

There is one other mistake in your first letter, which I beg leave to correct. You say, "Between you and your Baptist brethren there is no difference of opinion as to the *rule* of faith and practice." I wish this were true. I admit it is true so far as we profess to have one and the same Bible; but I do not profess to walk by the *rule* of the Philadelphia Confession—and if you do, you have got one rule more than I have got. I have no idea of calling any thing a rule of life by which I do not walk, and no man can walk by two rules unless they are of the same length and breadth.

In illustrating this rule, you say the Baptists think the Bible *teaches* the doctrine contained in their creeds. Now, brother Clack, you will pardon me in saying that I do not know a Baptist church on this continent that "thinks the Bible teaches" *the doctrine* contained in the only regular Baptist creed I have seen. And not all the members of any one church which I have yet met with, have ever seen or read this creed. It is very questionable with me whether as many as five persons in every church in your state have read or seen this little book—and I think it is no great loss. Many Baptists have gone to heaven who never saw it; and I do not think a single soul would be lost in consequence of the destruction of every human book of dogmas, called creeds, in the United States.

What then are you, brother Clack, contending about? About an *ignis fatuus*—a dead carcase—a dead letter—*uninspired deductions?* the apprehension of the theoretic truth of which depends upon the strength of intellect, and not upon faith at all. The apprehension of which never saved a sinner, nor edified a saint. If you were to issue from your press this day one myriad of such creeds, you would only poison the minds, inflame the passions, and scatter the seeds of discord throughout your churches. I do most earnestly beseech you, brother Clack, to abandon this heart-hardening—this soul-alienating—this discord-making—this strife-breeding course. Lift up your voice, and wield your pen in behalf of the superlative excellency, heaven-born simplicity, divine sufficiency, majesty, and power of the sacred writings of the holy apostles and prophets of Jesus our Lord. Call sinners to behold the Lamb of God which taketh away the sin of the world, as he has been presented to us by his holy messengers—and exhort the saints to keep his commandments—to abide in his love—and to love one another for his name's sake—and neither in the hour of death nor in the day of judgment will it cause you to blush or tremble, because you have cast to the moles and to the bats the *little book and all the sophistry* which was attached to, and *inseparably connected with, the* keeping it in public esteem, as a *form of sound words.*

A. CAMPBELL.

———, *Miss. May* 29, 1827.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

ON reading your essay in one of the late numbers of the *Christian Baptist*, on the "purity of speech," or being cast into the mould of the New Testament, or Covenant, my mind was involuntary led to the following train of reflections, which I have concluded to pen down and transmit to you for publication, if you think them worthy of insertion.

The subject of my meditations was the first idolatry, or image worship, the worshipping of the molten calf as gods, a particular account of which may be read in Ex. xxxii. The Israelites said to Aaron while Moses was upon the Mount receiving the law, "Up, make us gods which shall go before us," &c. "And Aaron said unto them, Break off the golden ear rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me." "And all the people brake off the golden ear rings which were in their ears, and brought them unto Aaron." Men wore these ornaments in the eastern countries as well as women, as we find in the story of the Israelitish and Midian soldiers, Judges viii. 24, 25, 26. and Pliny, speaking of their ear rings, says, "In the east it is esteemed an ornament for men to wear gold in that place." (See Bochart's History, chapter 34.) "And they said, These be thy gods, O Israel!" &c. "And Aaron built an altar before it, and made proclamation, To-morrow is a feast to the Lord." Now, what in this history struck me so forcibly, was, first they changed their glory into the similitude of an ox, a fat filthy ox that grazeth on the green meadow, and then transferred to this beautiful ox with white and black spots intermingled, the fearful name, the character, the attributes, the perfections, the works and the worship of the *I am that I am*. For they rose up early on the morrow and brought burnt offerings and peace offerings. How easy the transition! This may appear a small matter to some who believe that whatever a man thinks to be right, is right to him; and to others who say that it is no matter what we call things, so that we mean the same thing; and by others it will doubtless be viewed in the light of a non-essential, as it was at most only a departure from one of the statutes. But let us trace this one act of the high priest through all its meanderings, as far as we have the facilities of doing so, and see if the ultimatum will support these persons in their indifference about celestial names and things.

It is generally supposed that they learned this idolatry or abomination from the Egyptians, among whom they had sojourned, and who were notorious for their love and use of hieroglyphics, and who accordingly worshipped Joseph, (who interpreted the dream of Pharaoh's seven fat and lean kine,) under the emblem of an ox with a bushel turned over his head. This is the foundation of all idolatry. This is the Apis, or Serapis, of the Egyptians; the Bel, or Belus, of the Canaanites, Chaldeans, or Babylonians; the Melianthus *of the Phœnicians*; the Molech, Muloch, Milcom, Melcam, *Malcom, Rephan*; Remphan, Chiun, of the Ammonites; the Baal

a male deity, of the Israelites; the Chemosh, Baalim, and Ahstaroth, feminine deities, of the Moabites; the Adonis of the Syrians; or the Rimmom of the Damascenes; the Thammuz of the Jews; the Dagon of the Philistines; the Saturn of the Carthagenians; the Light and Darkness of the Persians; the Jupiter, Apollo, Mars, Mereury, Bacchus, and, in short, the 30,000 gods of the Greeks and Romans, made like to corruptible man, and to birds, and four-footed beasts, and creeping things. They even deified the most abominable vices—

"*Gods partial, changeful, passionate, unjust,*
"*Whose attributes were rage, revenge, or lust;*
"*Such as the souls of cowards might conceive,*
"*And, formed like tyrants, tyrants would believe.*"

The properties of these idols transferred to St. Augustine, St. Ambrose, St. Cyprian, &c. forms the mysterious rites of the Holy Apostolic Catholic Church, and which lies deep at the foundation of the modern charitable and Babylonian churches, which claim the prerogative to change, alter, and abolish rites and ceremonies to suit times, places, and countries, (see the Prayer Book, under head "*Ceremonies,*") and whose fall will be great. Thus we see that the whole system of ancient Pagan mythology is nothing more than the perversion of a plain historic fact of the Jewish law: a mixture of Judaism and Paganism, a misnomer. The modern systems of mythology are a mixture of Judaism, Paganism, and Christianity. Jewish and antichristian names and ideas transferred to christians' names and things, a misnomer. After this survey, will any man say that it is immaterial what we call things, so that we mean the same things; that there are non-essentials in the word of God; connected with every word of which is majesty, authority, power, wisdom, and benevolence? The following reflections seem naturally to arise. How grateful should we be for "the Book" which gives us all the information we have, or can have, of the Almighty, and our own origin and destiny, in appropriate and intelligible terms! How careful should we be to preserve inviolate every phrase, word, syllable, and letter of this inestimable book! What robbery has God sustained by this one departure from the divine law! What innumerable millions of souls have perished in consequence of this one departure! How much evil have great men done at different periods of the world by lending their names and influence to sanction these departures! How difficult to return to the right way when once forsaken! How much trouble, vexation, opposition, persecution, tyranny, agony, horrors, and bloodshed, and death, in a thousand forms, have the christians experienced by this one departure! How has his glory been concealed and his significant and heavenly institutes perverted! J. C.

May's Lick, July 14, 1827.

Brother Campbell,

IN the June number of the Christian Baptist you published *a note signed Candidus, which* (according to the acknowledgment *of a gentleman in the vicinity of* May's Lick who avowed himself

the aulhor of the original) referred to me as the teacher who refused to have the New Translation read at a public meeting, because it is not the word of God, &c. Candidus has done great injustice to himself and to me by his uncandid statement. At our April meeting, on a question before submitted, Which was the most scriptural for the church to have a Pastor or a Bishop? on the point of order I judged it improper for it to be read (not because "*it is not the word of God,*") but because the church had not received it as the standard by which questions of that nature were determined; that when references were made by the church to the scriptures, they had always referred to the common version. But lest a mistaken idea should have been received, I added, I wished it to be distinctly understood that I gave the opinion on the point of order, not from any prejudice I had against the book; that in the general I was pleased with it; that I had it, and used it at home; that no person need be afraid of it; that the reason why I did not use it in the pulpit, was owing to the prejudices that existed against it, as I was unwilling to assail the feelings of any when it could be avoided; and declared that if the church was then willing, it should be introduced—I had on my part not the least objection.

The reasons that made the above decision necessary, were: the church was under considerable excitement, inflammation running high; many of the members had never seen nor examined the new version, a number were highly prejudiced against it; and as there was no precedent of any other except the common version ever having been introduced, it became necessary that the church should have been consulted and consented to it before its introduction. Abruptly bringing it in would have endangered the peace of the church the more; to guard against which was my particular object.

You will please to publish this in the *Christian Baptist* as promptly as you did the one it is designed to correct. As I am not pleased with fiction, you will give my name.

Respectfully, your brother in Christ,

WALTER WARDER.

The following reply was addressed to brother *Walter Warder* on the receipt of the previous communication:—

Brother Warder,

YOUR favor of July 16th was duly received, and will be attended to in the next number of the *Christian Baptist*, that will be the 2d No. of vol. 5. as the first is now published. But there is a mistake somewhere: for although a person in the vicinity of May's Lick wrote me a communication of a *similar*, but not *exactly* of the same import with the communication signed "Candidus," I must assure you that "*Candidus*" is from another state, a different section of the country altogether.

Yours sincerely,

A. CAMPBELL.

July 26th, 1827.

EXTRACTS FROM LETTERS OF CORRESPONDENTS.

"Prince Edward, Va. July 30.

"A STATE of lifelessness amongst the professors, and of jarring amongst the different preachers, has been succeeded by an unusual attention to the scriptures. Various attempts towards proselytism by different sectarian preachers were abandoned, and the preachers quit their appointments. The people then commenced reading the scriptures for themselves, and of late we see the blessed effect. In the church of which I am a member, we have had 31 added by baptism, and others are expected shortly to come forward who have professed faith in Jesus.

"Your work *(Christian Baptist)* I have much delighted in, and I hope that, by the blessing of God, it will restore us in some degree to the apostolic practice. It surely is the duty and privilege of all who are born of the Spirit, to practise all that our Heavenly Father commandeth."

"Richmond, Va. July 25.

"THE revival in Richmond has measurably subsided. In Norfolk and Portsmouth the revival has been very great, and many have been added to the congregations of Baptists, Methodists, and Presbyterians. In the Isle of Wight county the excitement has been very great, surpassing any thing within the recollection of the oldest christians in that section. They meet at private houses for prayer and exhortation, and the assembly never disperse till after midnight, and sometimes continue all night. At a meeting held at Mill Swamp meeting-house, the congregation met on a Saturday morning and continued till Monday morning without dismissal. About 50 have been added to that church and the revival is still going on. It appears to be principally among the young people."

Query—If the Lord thus pays no respect to religious sects in dispensing these favors, but equally visits all, why should we, in our favors and intercourse, respect one more than another?—*Ed.*

"Indianopolis, Indiana, July 23.

"WHEN I moved here last October, there was but one Baptist church in the county, and that was in town, constituted on the articles of faith of the Long Run Association. Three months ago they were laid aside. We now take the New Testament for our faith and practice, and no difficulty has yet arisen from this course of procedure, nor do we expect any. Two other churches have been constituted in this county (Marion) last winter and this spring with 8 members each. One has now 60 members in fellowship—the other, twenty."

Belmont, Ohio, July 28, 1827.

Mr Campbell,

FROM the perusal of your *Christian Baptist,* and known talents upon theological subjects, I would come nearer to the truth of a question I would presume to propound. Before I lay *down the* question, I will state the history of the case which *gave rise to it. I am a member* of the Methodist Episcopal Church, *and denominated a Reformer,* being an adherent to that party. *We, the reformers, of the* said church, have got up a paper called

the *Mutual Rights*, in which are discussed the principles of church government. We, the Reformers, wish the church to be modelled upon primitive usage, *i. e.* the people to be identified in the church with the ministers in the law-making department. Now it is contended for in a pamphlet *versus* Reform, that, *as the church originated from the preachers*, that is, in the formation of the discipline to govern the Methodist Episcopal Church, as the people did not originate the discipline, they have not any right in the administration of the church. And again, that a man virtually surrendered his inherent rights in the church, or, in one word, that a member of the Methodist Episcopal Church has lost his liberty as Christ's freeman when a member of said church. You must recollect that the discipline of our church originated from Coke and Asbury, and that the present polity was surreptitiously introduced, being contrary to the desire of our founder, *the episcopacy of the church*. Now for the question: Can it be possible for any church to exclude its members from a participation in the law-making department of the church, *merely and solely because the church government originated from the ministry?* Was not the church for 150 years governed according to the manner it is laid down in the New Testament, and as soon as the clergy debarred the people their legitimate rights it sunk or merged to popery, with its concomitant evils? Now it is also contended in the pamphlet, that, as the Methodist polity is *missionary*, lay representation will bring it down to the congregationalist form, and naturally destroy the design of the *missionary* character. Now we have nothing to warrant that assumption from primitive times. I am certain that there were churches planted in different parts of Asia, Europe, Africa, and that under that economy the spirit of the missionary character was glorious. Now how lay representation in the *councils of the clergy* can destroy the missionary effect, is an enigma to my mind, maugre the spareness of the number of the people and the extent of country the preachers have to travel, even if they have the world for a diocese.

Your attention to these will command the grateful recollection of your sincere friend and well wisher, S. I. M.

"IN the April, May, and June numbers of the "*Mutual Rights*," a periodical work, published by a committee of Methodists in Baltimore, there is an account of seven members being excluded by the preachers in North Carolina, for no other crime than peaceably attempting to obtain their rights as members of the church. Also, an account of a preacher being silenced for one year by the Baltimore Conference, for reading the "Mutual Rights," and recommending them to others—his moral character unimpeachable. These things have roused the members so in many parts, that they are determined no longer tacitly to submit to this Methodist Popery."

My dear Sir,

I AM glad to see the efforts making by the more intelligent *Methodists throughout* the union, for divesting their system *those strong features* of resemblance to the papal supremacy, wh

appear in this country so illy to comport with the spirit and genius of our government. A calf in rich pasture soon grows up into an ox; and when an ox, he can sometimes gore prodigiously. The calf which was raised by the hands of Messrs. Asbury and Coke, though not so well thriven as that on the banks of the Thames in Old England, has grown rapidly, and occasionally he terrifies the youngsters by the shaking of his horns.

I do hope that you will succeed in defacing one mark of the Beast from your system. But I do not understand so well what you mean by the laity participating in the law-making department. Neither the teachers nor the taught, as I understand the New Testament, have any law-making authority at all. Jesus Christ, the New Testament teaches me, is the one only lawgiver, and he is able to save them who obey his laws, and to destroy them that do not. You have no need of any other lawgiver, nor laws, as far as I can judge. I would ask those who wish to have a legislating power, to inform me how, and upon what subjects, they would exercise it.

I do not wonder at the logic used by the anti-reform good people. Men never like to part with power; and those in power will always find many tools by which to carry their projects into effect, by any means, sense or nonsense.

I answer your question with a capital NAY. But I am unwilling to put out one class of lawgivers and to put in another, when I know that every law they make for the church will be an attempt to usurp the throne and government of the Great King. You want less law-making and more law-keeping. If I were to set up a human religion, that is, a religion of human contrivance, I would ordain that all the law-making should be in the hands of the laity, and that the priesthood should have no part in it at all; but let them execute the law of the laity. Then you might expect something like your rights—your mutual rights—but if you let the clergy help you to make laws and execute them too, you will be duped at last. For were you to send two laymen for every priest, the priests would make the laws at last; and your reformation, like that of Luther, would need to be *reformed* again and again.

With the best wishes for your success in destroying idols and them that worship them, by the power of truth, I subscribe myself your friend and the friend of every man who loves truth and liberty.

A. C.

From the New Harmony Gazette of August 1.

IN reply to the queries of the *Christian Baptist*, published in our Gazette of the 11th ultimo, we have received the following communication from our correspondent W. R.

To the Editor of the New Harmony Gazette.

Mr. Editor,

HAVING in vain looked for a reply from some of your correspondents *to the Queries* of the Christian Baptist, published in *your Gazette some weeks ago*, I beg to offer the following remarks, *without, however, claiming* the appellation "enlightened Deist."

The questions proposed for our consideration are, Is there a God who created all things? Is there a spirit in man which will survive the body? Is there a future state of reward or torment? I answer. We can reply to these propositions neither in the affirmative nor in the negative, for we possess no positive knowledge on any of these subjects.

A God, the Soul, Heaven and Hell, if such existences and places do really exist, can never, from their nature, become cognizable by the senses of man. I therefore cannot conceive how we shall ever be able to acquire information regarding their nature or existence. W. R.

Can the editor of the Christian Baptist, or some of the "enlightened Deists" from whom he expected a reply, afford us any *positive* information on this subject? If so, we shall be pleased to hear from them, and shall insert their communications, reserving to ourselves our editorial privilege of closing the discussion, should it become too lengthy for our columns, or uninteresting to our readers.

I HAVE only room for the present to remark, that, with all the improvements in philosophy for 18 centuries, the world is no wiser with respect to God, than it was when Paul lived. He then declared that neither Greece, nor Rome, nor Egypt, by all their philosophy, knew God. Even to this day, the God that was *unknown in Athens*, is unknown in New Harmony, and to all who have no other lights than what philosophy affords. And here is another and a striking proof: the people of the city of "Mental Independence" are said to have the best *library* on this continent, and with all the advantages of social converse in the best improved condition of human nature, having voluntarily extinguished the lights of supernatural revelation, have now candidly and honestly avowed that whether there is a God at all, a spirit in man that will survive his mortal body, a heaven or hell, is to them *unknown* and *unknowable*. This is the identical conclusion to which I knew most certainly, by all the knowledge of philosophy which I possess, they would be constrained to come. For, as I have frequently said, there is no stopping place between Deism and Atheism; and they are lame philosophers who, taking philosophy for their guide, profess to hold with Herbert, Hume, Gibbons, and Payne, that there is a God, an immortal soul, a heaven, or a hell. I give great praise to the New Harmony philosophers for their candor and their honesty in frankly avowing the conclusion which all the lights they have authorize them to maintain. I say they are good philosophers. They have reasoned well. I thank them for their polite and minute attention to the queries I proposed to them; and in the mean time, promise them a continuance of my essays on this most interesting subject. *Ed. C. B.*

TO POSTMASTERS.

☞*SOME Postmasters have been in the practice of charging double postage for this work on two accounts or pretexts. The one was, that 16 pages made one sheet; and that because the*

were 24 pages in each number, it should be rated at 2 sheets, and charged accordingly. Others who understood the meaning of the word *duodecimo*, knew that 24 pages made but one sheet of this denomination, and that the *Christian Baptist* was but one sheet of 24 pages; but they charged as much postage for the *cover* as for the contents, and actually made the subscribers pay double postage. Though but few fell into this error, I found it necessary to send on a single number of this work to the Postmaster-General for his decision. I did it with reluctance, because I thought it was troubling him to decide what was as plain as twice 12 makes 24. He had the goodness to write me the following reply. I need not hint to Postmasters who have overcharged through inadvertence, the propriety of refunding those from whom they have taken an illegal postage.

General Post-Office Department, Aug. 2, 1827.

Sir,

EVERY 24 duodecimo pages of a pamphlet shall be considered a sheet. See the 13th section of the Post-Office Law. The cover is not rated. The "*Christian Baptist*" of November 6, 1826, published at Buffaloe, Va. contains 24 duodecimo pages, and is therefore one sheet and no more, and must be rated with postage accordingly; viz. for any distance not exceeding one hundred miles, 1½ cents, and for any greater distance, 2½ cents.

Yours respectfully,

JOHN M'LEAN.

Rev. A. Campbell,
Bethany, Brooke county, Virginia.

TO NEW SUBSCRIBERS.

IT is expected the 2d edition of vols. 1, 2, and 3, will be out of the press in a few weeks, being now finished to the 7th No. vol 3. Sundry disappointments have delayed this work much beyond our anticipation. Subscribers who have ordered the back volumes will be supplied with these volumes so soon as finished.

TO CORRESPONDENTS.

Editor *Barton W. Stone's* Letter, and my Reply, in the next No.

A Letter from a "*Lover of Just Reasoning,*" shall appear in our next.

"*Common Sense,*" No. 1 and 2, has been received.

NEW AGENTS.

Ohio—John C. Ashley, Portsmouth; Elder Isaac N. Walter, Franklin county; David Hughes, Springfield.

Virginia—Samuel Stone, South Hill.

Georgia—John Abbot, Macon; N. Galloway, Augusta; Daniel Hook, Louisville.

New York—Chester Clapp, Saratoga county.

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CHRISTIAN BAPTIST.

No. 3—*Vol.* V] BETHANY, B. C. VA. Oct. 1, 1827. [*Whole No.* 51

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii. 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

DEISM AND THE SOCIAL SYSTEM.—*NO. V.*

Randolph County, Ind. July 3, 1827.

Dear Sir,

IN looking over some of your late numbers of the *Christian Baptist*, I found a series of essays addressed to Mr. D, whom you call a sceptic. Though I am not fond of useless "replication," yet when controversy is instructive, I have no objection to give ear to it, and learn what may be learnt from it. This being the case, I feel somewhat inclined to investigate some positions laid down (I will not say assumed) by you in the above essays; but at the same time I will observe that I wield a young, untutored pen—one in which it would be the height of presumption to undertake to vie with the masterly quill of the erudite A. Campbell.

In the first and second numbers of your Replication, you deny the possibility of the existence of a God being known without deriving that knowledge from the Bible. Strange, indeed, is it, that the all-wise Creator of the universe should make the most fallible kind of evidence, viz. testimony, the *only* possible vehicle through which he can be known to his creatures! It is strange that he should make the frail inventions of men, such as empty sounds, paper, &c. the archives of his name and character, in exclusion to the more durable work of his own hand—the Book of Nature.

I think that the evidence of the scriptures is of the most fallible class; because it is to us history, hearsay, or evidence resting on the testimony of others. There are but three kinds of evidence by which we assent to the truth of a proposition; and of these but one is infallible, and that is where the principles on which the evidence is founded are intuitive. Such is the evidence on which mathematical truths are founded. The next highest class of evidence is that which I call experience; and is that which is received immediately by the senses. It is on this kind of evidence that the truths of natural and experimental philosophy stand. This, though a very high kind of evidence, is still fallible: for we are liable to be deceived by our senses, since, to a man having the jaundice, every thing appears yellow. The next and last class of evidence is testimony, wherein we give our assent or dissent to a proposition on *the veracity of others.* This kind of evidence is quite fallible: for

the witness may either wilfully deceive by prevarication or lying; or though he wish to give correct testimony, his senses may have deceived him; and he being deceived, those who receive his testimony cannot but be deceived also.

The truths of the Bible are with us, founded on this kind of evidence. For though at the promulgation of the gospel, its truth was attested by miracles; yet *we* believe that it was attested in such a manner, on the evidence of testimony. It is *possible* for the Bible to be all a fable or romance produced by priestcraft. And as it is possible for it to be so, you see that the vehicle which you would make us believe is the only one by which we can come at a knowledge of our Creator, may deceive us, and we may spend our whole lives in controversial bickering about fables.

Having said this much to shew you that there is not so much credence necessarily attached to the scripture account of the Creator and his character as you would have us believe, I shall now undertake to shew you that, notwithstanding you could not, by your senses, discover but that the Creator "was either not almighty; that the winds and rain were stronger than he, or that he was the most notionate, irrational, and whimsical being in the universe;" we can, by our senses, and reasoning faculties, be as imperatively convinced of the existence of a God, as we can by the scriptures. I would here observe that this is the main point in which I disagree with you in your "replication."

To shew that we are capable of knowing that there is a God, and how it is we came by this knowledge, I think we need go no farther than ourselves. Man, beyond doubt, has a clear perception, and certain knowledge that he exists and is something. If any one is so sceptical as to deny this, he may enjoy his opinion, for me, till hunger or pain convince him of the contrary. For such are beyond the power of reason or demonstration to touch, if it were possible for such to be. But it is impossible for such rational creatures to exist; therefore, rational creatures that do exist, are certainly assured of their existence.

"In the next place, man knows, by an intuitive certainty, that bare nothing can no more produce real being, than it can be equal to two right angles. If a man knows not that nothing, or the absence of all being, cannot be equal to two right angles, it is impossible he should know any demonstration in Euclid. If therefore, we know there is some real being, and that non-entity cannot produce any real being, it is an evident demonstration that, from eternity, there has been something; since what was not from eternity, had a beginning, and what had a beginning, must be produced by something else.

"Next, it is evident, that what had its being and beginning from another, must also have all that which is in, and belongs to its being from another too. All the powers it has must be owing to, and received from the same source. This eternal source, then, of all being, must also be the source and original of all power; and so *this eternal Being must be also the most powerful.*

"*Again, a man finds in himself perception* and knowledge. We

have, then, got one step farther; and we are certain now, that there is not only some being, but some knowing intelligent being in the world.

"There was a time, then, when there was no knowing being, and when knowledge began to be; or else there has been also *a knowing being from eternity.* If it be said there was a time when no being had any knowledge, when that eternal Being was void of all understanding—I reply, that then it was impossible there ever should have been any knowledge; it being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make to itself three angles bigger than two right ones. For it is as repugnant to the idea of senseless matter that it should put into itself sense, perception, and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself greater angles than two right ones.

"Thus, from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that *there is an eternal, most powerful, and most knowing being;* which, whether any one will please to call God, it matters not. The thing is evident, and from this idea duly considered, will easily be deduced all those other attributes, which we ought to ascribe to this eternal Being. If, nevertheless, any one should be found so senselessly arrogant, as to suppose man alone knowing and wise, but yet the product of mere ignorance; and that all the rest of the universe acted only by that blind hap-hazard: I shall leave with him that very rational and emphatical rebuke of Tully, C. 2. deleg. to be considered at his leisure. What can be more sillily arrogant and misbecoming than for a man to think that he has a mind and understanding in him, but yet in all the universe beside there is no such thing? Or that those things which, with the utmost stretch of his reason he can scarce comprehend, should be moved and managed without any reason at all?

"From what has been said, it is plain to me, we have a more certain knowledge of the existence of a God, than of any thing our senses have not immediately discovered to us. Nay, I presume I may say, we more certainly know that there is a God than that there is any thing else without us. When I say we *know*, I mean there is such a knowledge within our reach, which we cannot miss, if we but apply our minds to that, as we do to several other inquiries."—Locke's Essay, B. 4. ch. 10.

Now, sir, do you think that you and "*Inquisitas*" made the best use of your reason, when you undertook to discover the existence and character of God? Your stories are as cogent reasoning in support of your hypothesis, as the story of the man who said he had lived 20 years at one place, and during the whole time he never found his head hanging down, would be to disprove the diurnal motion of the earth. Others might reason better; but you, *Inquisitas*, and the man, all reasoned alike, that is, "*the best you could.*"

I do not wish you, from the above remarks, to think I am an

the witness may either wilfully deceive by prevarication or lying; or though he wish to give correct testimony, his senses may have deceived him; and he being deceived, those who receive his testimony cannot but be deceived also.

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"In the next place, man knows, by an intuitive certainty, that bare nothing can no more produce real being, than it can be equal to two right angles. If a man knows not that nothing, or the absence of all being, cannot be equal to two right angles, it is impossible he should know any demonstration in Euclid. If, therefore, we know there is some real being, and that non-entity cannot produce any real being, it is an evident demonstration that, from eternity, there has been something; since what was not from eternity, had a beginning, and what had a beginning, must be produced by something else.

"Next, it is evident, that what had its being and beginning from another, must also have all that which is in, and belongs to its being from another too. All the powers it has must be owing to, and received from the same source. This eternal source, then, of all being, must also be the source and original of all power; and so *this eternal Being must be also the most powerful.*

"*Again, a man finds in himself perception* and knowledge. We

have, then, got one step farther; and we are certain now, that there is not only some being, but some knowing intelligent being in the world.

"There was a time, then, when there was no knowing being, and when knowledge began to be; or else there has been also *a knowing being from eternity.* If it be said there was a time when no being had any knowledge, when that eternal Being was void of all understanding—I reply, that then it was impossible there ever should have been any knowledge; it being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make to itself three angles bigger than two right ones. For it is as repugnant to the idea of senseless matter that it should put into itself sense, perception, and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself greater angles than two right ones.

"Thus, from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that *there is an eternal, most powerful, and most knowing being;* which, whether any one will please to call God, it matters not. The thing is evident, and from this idea duly considered, will easily be deduced all those other attributes, which we ought to ascribe to this eternal Being. If, nevertheless, any one should be found so senselessly arrogant, as to suppose man alone knowing and wise, but yet the product of mere ignorance; and that all the rest of the universe acted only by that blind hap-hazard: I shall leave with him that very rational and emphatical rebuke of Tully, C. 2. deleg. to be considered at his leisure. What can be more sillily arrogant and misbecoming than for a man to think that he has a mind and understanding in him, but yet in all the universe beside there is no such thing? Or that those things which, with the utmost stretch of his reason he can scarce comprehend, should be moved and managed without any reason at all?

"From what has been said, it is plain to me, we have a more certain knowledge of the existence of a God, than of any thing our senses have not immediately discovered to us. Nay, I presume I may say, we more certainly know that there is a God than that there is any thing else without us. When I say we *know*, I mean there is such a knowledge within our reach, which we cannot miss, if we but apply our minds to that, as we do to several other inquiries."—Locke's Essay, B. 4. ch. 10.

Now, sir, do you think that you and "*Inquisitas*" made the best use of your reason, when you undertook to discover the existence and character of God? Your stories are as cogent reasoning in support of your hypothesis, as the story of the man who said he had lived 20 years at one place, and during the whole time he never found his head hanging down, would be to disprove the diurnal motion of the earth. Others might reason better; but you, *Inquisitas*, and the man, all reasoned alike, that is, "*the best you could.*"

I do not wish you, from the above remarks, to think I am an

enemy to the laudable work in which you are engaged. I do think it high time for a people who boast of their freedom, to have the fetters of superstition broken, and their minds liberated. But, conceiving that you reasoned wrongly on the above point, I have made free to give you some of my thoughts on the subject. Judging from your character as a disputant, I expect to be heard patiently and dealt with fairly.

A LOVER OF JUST REASONING.

Editor of the Christian Baptist.

REPLY TO THE ABOVE.

Dear Sir,

TO the classification of evidence which you adopt, I offer no objection. But more has been said on the superiority of intuitive evidence than the subject deserves. Its superiority, in the estimation of philosophers, is greater than either in fact or utility. For the sake of argument, I am willing to admit that it produces infallible certainty. But this infallible certainty is of no greater importance in actual life than is the certainty, fallible or infallible, which results from the evidence of our senses or of testimony. I am *intuitively* certain that a whole is greater than a part. I am *experimentally* certain that fire will burn. I am, *by testimony*, certain that George Washington once lived. I doubt no more the truth or certainty of the last mentioned than of either of the former. You, in *theory*, place intuitive evidence above all other, as respects certainty; but, in *fact*, you place the evidence of your senses or experience above it. Take an instance in the close of your letter. You attempt to prove that there is a God from intuitive principles; and after reasoning for some time on these principles, you conclude your syllogisms by saying, "From what has been said, it is plain to me we have a more certain knowledge of the existence of a God, than of any thing our senses have not immediately discovered unto us." But, what follows? Not so certain, or not more certain, than we are of any thing which our senses discover to us. In this way the philosopher often forgets his theory when he comes in contact with fact. I attribute Locke's words to you, as you have adopted them.

But as men do not feel themselves certain upon, nor according to the principles graduated by philosophers in their schools, it is a matter of no importance with me to spend many minutes in objecting to your remarks upon evidence in general. The Revelation of God was not first communicated by testimony: he did not choose to reveal himself in this way; but to us now it is all matter of history or testimony: but not merely so, as you represent it. The Revelation is addressed to the whole man, and it has within it its intuitive principles, which it presents to the honest student as Euclid does to his students. When the terms are understood, it is as intuitively evident that good men differ from bad men, as that 2 and 3 are not one and the same. There is no proposition in Euclid more capable of lucid and conclusive demonstration than this one. *It is impossible that the Bible* could have been forged or introduced

through priestcraft or kingcraft. To those acquainted with its contents, it is an axiom as evident in morals, as any respecting quantities in mathematics, that good men could not surreptitiously introduce this volume. Neither could bad men. But, without particularizing on a subject so plain, I proceed to remark that the evidence which supports the claims of this volume is not confined to any one species, but embraces the whole. Its truth becomes the subject of *experience*, properly so called. Jesus the Messiah puts it in the power of every person whom he addresses experimentally to prove the truth of his pretensions. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. If any man put himself under my guidance he shall know the truth, and the truth shall make him free. Thus we have the means of deciding experimentally on the reality of his pretensions. Whether he were an impostor, or the Messenger of the Great God, is submitted thus to be tested by our experience. Where is the man who has proved these promises false? Myriads have experienced their truth. Thus you see it is doing injustice to the wisdom of the author of this volume to say, that he has made it a matter of testimony *only*, properly so called. For its claims are supported by intuitive evidence, experience, and testimony.

But there is a shorter, and, to the bulk of mankind, a more cogent way of deciding the question, Whether the Book of Creation, or that called the Bible, is better adapted to communicate to the human mind the knowledge of God? This is by furnishing an answer to the following question: Whether do they who read the Bible, or they who read nothing else but the Book of Nature, know most of God, or know him best? Which of them possess the more clear, consistent, and rational views of Deity? The progress of the students is the better proof of the qualifications of the preceptor.

But the principal point is that which is yet to be noticed. You object in strong terms to my "denying the possibility of the existence of God being known, without deriving that knowledge from the Bible." Permit me distinctly to state the difference between my views and those of natural religionists, deists, and sceptics in general, on this subject.

1. I contend that no man, by all the senses, and powers of reason which he possesses, with all the data before him which the material universe affords, can originate or beget in his own mind the idea of a God, in the true sense of that word.

2. But I contend so soon as the idea of Deity is suggested to the mind, every thing within us and without us, attests, bears testimony to, and demonstrates the existence and attributes of such a being.

If the first position can be established, it will follow that there cannot be a rational deist on earth. If the second position be established, there cannot be an atheist amongst all the *compos mentis* of the human race. I think both of these positions can be triumphantly maintained against all objections whatsoever. The first one is that which you assail, and these essays are devoted to the establishment of it alone. I proposed three questions to the *illuminati* of New Harmony for this purpose, expecting that if they were

deists, they would answer them in the affirmative, and then offer their proof. But not knowing whether they would affirm or deny, I could do no more than simply propose them. They, very politically, and, I suppose, honestly, (for honesty is always the best policy) said they could neither affirm nor deny. But in their last number which reached me to-day (September 10) they have exhibited more wit than logic on the subject of these queries. I will lay before you a second class of answers given to these three queries by another of these sage philosophers, and to which the editor says aloud, *Amen!*

"The editor of the *Christian Baptist* appears desirous to get rid of the *onus probandi*, the trouble of proving, by demanding from the sceptics of Harmony answers to three questions. This seems to me unphilosophical. As the writers in the Gazette are professed *sceptics*, the *onus probandi* can never, with propriety, be thrown upon them. When I say, *I doubt*; this wants certainly no other proof but my assertion. But I shall, nevertheless, answer his questions, and by doing so, show their philosophical *impropriety*."

1st. "*Is there a God who created all things?*" I answer from my heart, *I do not know.* If *you* know, pray *prove* it! This is the *norma disputandi.* As Miss Wright says, and I think with her, there is as much proof *pro* as *con.* If, by the word "*creating*," you mean producing out of nothing, I feel the irresistible weight of the axiom, *ex nihilo nil fit*, out of *nothing* nothing can come, which repels your assertion. If you call God the *first cause*, he is an effect *without a cause;* and this is again nonsense. Even as the proofs *pro* or *con*, temporarily preponderate in my mind, I call, at one time with Goethe, the world an "ever-devouring, ever-regurgitating monster," or at another I exclaim with Pope, "all discord's harmony not understood,"—"whatever is, is right!" When I observe benevolent design attained, I am for a God. But when I see design *not attained*, (as e. g. the nipples in males of men and quadrupeds, or muscles to move the external ear in man without a *nerve* to influence its motion, &c.)—or a bad design, attained or not, (e. g. the claws of the tiger to tear the innocent lamb, or those of the hawk to pierce the heart of the harmless dove, &c.) —the idea of a God speedily vanishes. If the editor of the *Christian Baptist* can prove the existence of a God, he is heartily welcome; for my part, I cannot.

2d. "*Is there a* spirit *in man?*" &c. Here again I must impugn the irregularity of the opponent. He should first have given a *definition* of the word *spirit.* I should define it to be something not in the least like unto any thing I know; and this would be a good definition of *nothing.* Modern philosophy with the celebrated professor *Kant*, has quite set aside the unmeaning distinction between *matter* and *spirit;* for who can tell where matter ceases and spirit begins? The substances of electricity, galvanism, caloric, magnetism—are they *matter* or *spirit?* If he will let me substitute the word *substance, essence*, for spirit, I will answer the question. The *substance which* thinks and wills in us, must last for ever; for annihilation *is nonsense to us, who* have never witnessed it. But

whether that substance, as an individual being, can think and act, when uncombined with other substances, as in man during life, is again a *problem* justly to be doubted. The editor of the *Christian Baptist* will here again have to prove, or wait with me "*the great teacher, Death.*"

3d. "*Is there a future state of felicity or torment?*" Bitter and sweet are so equally mixed in the cup of life, that we can claim neither compensation in bliss, nor owe retribution in torments hereafter. If happiness be our lot after death, it is mere generosity that bestows it; and if misery, it would be sheer, wanton, unmerited tyranny.

"This is all I know about these matters; and if the editor of the *Christian Baptist* knows more about it, I implore him, in the name of all honest sceptics, to come forward and PROVE it!

"Affirmanti incumbit probatio."

They are premature in alleging that I put, or was wishing to put, the *onus probandi*, or task of proving, upon them. I was waiting their affirmation or negation; and then, if there was a necessity for proof, the "*norma disputandi*," or law of disputing, would decide who should have the *onus probandi*. I told them at first I was willing to divide the burthen before I knew what it would be. You will at once perceive that you and they are at issue, or that they decide in my favor against you. So that I may very justly hand you over to them, or them over to you. You and they, not I and they, are at issue on the first position. They have renounced both christianity and deism. They call deism "*nonsense.*" Your argument and that of Locke they boldly affirm to be "*nonsense.*" I have now, by the testimony or concessions of a plurality of the most enlightened sceptic philosophers in the world, gained the very point, to establish which these essays were commenced. They are devoted to deists; and a competent jury of sceptics, the only umpires in this case, have given in their verdict that a "*rational deist*" is a contradiction in terms or equivalent thereunto; and that all his philosophy is "nonsense." My first position is established with them, and those who oppose it I hand over to them. You will please, then, if you have any doubts on my first position, after reading this essay, make them known to those philosophers. For my part, unless I were to edit a work devoted to scepticism in all its various forms, (and this I think would be very necessary in the present day) I can say but little more on the subject in this work, as its object is of a different kind. Should I find room for a series of essays on the 2d position, I would like to come in contact with the sceptics of the Gazette. But as atheism is rather a distemper of the moral powers, than a defect in the intellectual, and as it never has, and I think never can make headway in the human family, I do not feel myself imperiously called to demonstrate my second position. There is not one person in ten myriads who will dispute its truth; and therefore, so long as there are many other truths of great importance, against which many object, both good reason and benevolence suggest that these should first be attended to. If a hundred persons will furnish ten subscribers each to a

monthly paper, the same size, execution, and price of this work per annum, to be devoted to scepticism in general, I will engage to do the duties of an editor so far as I am qualified. And, indeed, I have often thought that such a work is much needed in the present day. A word to the wise is sufficient for him, and ten will not move a simpleton.

But I must not conclude this paper without pointing out the grand error in your and the philosophers' reasoning upon intuitive principles to originate the idea of a Creator or first cause. You begin to work with the idea in your own mind, and fondly imagine you have acquired it by your reasoning. Your effort should have been to shew how a person without such an idea is to originate in his own mind the whole idea of a God. You suppose him in possession of a part of the idea before he begins to reason at all.

All that the Book of Nature teaches is that every animal and vegetable is dependant on one of its own kind for its production. The whole volume does not afford a model or archetype for an idea of any animal or plant being dependant on any other of a different nature and kind for its production. You leap over the distance from Earth to Heaven in your reasoning, or rather, you fledge yourself with the wings of faith, and find in the Bible the idea of all things being dependant on a Being unlike every other, who produces no being like himself, contrary to your analogy from the Book of Nature, and who produces all beings both unlike himself and one another. You flew so nimbly and so easily over this mighty gulf, that you were not conscious that you had got out of the region of earth-born ideas altogether, and were farther than all space from the volume of Nature which you sat down to read. Ask Locke and Hume, and they will tell you that you cannot have a single idea—a simple uncompounded idea, the pattern of which or the thing of which it is the idea, is not first presented to some one of your senses. Ideas are images, and before the image is seen in the glass, or exist in the mind, an object must be presented. And when have you seen any thing *creating* or producing something out of nothing, or forming any thing essentially unlike itself? And if such an object is no where presented you, how can you have the image of it!!!

A natural man might see, and have an idea, that every animal and vegetable is dependant upon one of the same kind for its existence; but by what steps he could arrive at an idea that an invisible being made one or all animals and vegetables, I think no man living can shew. And that any man could logically infer that there is a first cause, which is the effect of no antecedent cause from any thing he ever saw or heard outside of the Bible, no philosopher has yet shewn, nor can it ever be shewn until man gets six senses instead of five. Locke and other philosophers who have rejected the doctrine of innate ideas and who have traced all our simple ideas to sensation and reflection, have departed from their own *reasonings when* they attempted to shew that, independent of *supernatural revelation*, a man could know that there is an eternal *first cause uncaused*. You have a lever, but like Archimedes, you

must exclaim, "*dos pou sto.*" You must beg a place on which to rest your fulcrum. And outside of the Bible the universe does not afford you a speck of matter on which to place your fulcrum.

But I have a few facts which, on your principles, are inexplicable—on mine they are easily understood:—

1. Not one of the terms peculiarly expressive of the idea of a God, such as spirit, eternity, immortality, &c. are to be found amongst any people antecedent to their being possessed of oral or written revelation.

2. No nation or individual, without oral or written revelation, can be found who has a single idea of any item in the deists' creed.

3. All the deaf and dumb that have been made to hear and speak, or who have been taught to communicate their ideas, have uniformly and universally declared that an idea of a God, or any thing under that name, never entered their mind. This is decisive proof that the knowledge of God enters the human mind by the *ear*, or by communication, verbal or written.

4. Not one of the idolatrous nations pretend to have derived their religion from reason. These are facts which I can only state at present; but which, when developed, contain volumes of invincible argument on this subject.

My dear sir, all your philosophy ends in doubts. And you may see from the philosophers of Harmony, that so soon as the Bible words and ideas are proscribed, man is left in total darkness, both as respects his origin and destiny, the two grandest and most sublime points ever imagined or expressed. While they boast of light, they make a man more ignorant than an ass which knows its master's crib. They divest him of all his majesty, and make him of no more consequence than a snail or a mushroom. *Sic transit gloria philosophiae.* EDITOR.

A PROBLEM

For the Editor of the Harmony Gazette and his doubting Brethren.

YOU think that reason cannot originate the idea of an eternal first cause, or that no man could acquire such an idea by the employment of his senses and reason—and you think correctly. You think also, that the Bible is not a supernatural revelation—not a revelation from a Deity in any sense. These things premised, gentlemen, I present my problem in the form of a query again.

The christian idea of an eternal first cause uncaused, or of a God, is now in the world, and has been for ages immemorial. You say it *could not* enter into the world by reason, and it *did not* enter by revelation. Now, as you are philosophers and historians, and have all the means of knowing, *how did it enter into the world?* Ed.

Paulinus to the Editor of the "Christian Baptist."

[A NOTE. Aug. 11, 1827.]

Dear Sir,

EXISTING circumstances seem to require from me a statement of certain facts, with a few explanatory remarks;—I hasten to *offer them accordingly.*

Some little time past, I received from my much esteemed friend, Bishop R. B. S. the Kentucky "Baptist Recorder" of June 2; with a letter, containing a reference to an editorial article in that paper. In this article, (which is addressed to yourself by one of the editors,) notice is taken of a letter which it seems was written by my friend above mentioned, to a correspondent in Kentucky; and an extract is given, in which the writer, speaking of *Paulinus*, says, "He wrote something last year, in which he certainly went too far. He is now convinced, *(I am persuaded,)* and is guarded against our friend Campbell's chimeras." In the last number of the *Christian Baptist*, too, I find this extract introduced by one of your correspondents; a circumstance which tends to hasten me in this statement.

That the writer felt the *persuasion* here expressed, I am too well assured of his candor, for a moment to question; nor can I indulge any disposition to complain of his having mentioned this impression to his correspondent, in a letter which, as he informs me, was not designed for publication. That he might feel such a persuasion—a persuasion that I had measurably receded from some of my positions, is easy to imagine; though I certainly never *intended*, by any thing I may have said, a retraction of what I had written in the *Christian Baptist*.

Among the several points introduced in the correspondence between you and myself, there were two especially, on which my friend above mentioned had thought that he and I differed considerably. These regarded the subject of the "Old Dispensation," and the question concerning "Creeds and Confessions of Faith." In the course, however, of several conversations, friendly discussions, and mutual explanations, we conceived that the difference, if any, was immaterial. I understood him as maintaining the perpetual obligation of Old Testament injunctions, *only* in so far as they are of a *moral* nature; and all such are surely sanctioned in the New Testament; and, on my part, while I maintained the impropriety and injurious tendency of creeds and confessions of faith, considered *as standards*, I conceded to him, that I could see nothing improper in a written declaration or explanation of our religious sentiments.

Now, it is very possible, that, in regard to these matters, my brother S. might consider me as yielding, in some measure, the points for which I had contended; while I might believe, (as I certainly do,) that in all this—taking my two epistles in the *Christian Baptist* together—there was nothing the least inconsistent with what I had there written.

This statement is not intended for the purpose of screening myself from the imputation of a *change in sentiment*. We know but in part; and I am far from thinking it dishonorable, when conviction has taken place, to retract a former opinion or adopt a new one. In this case, however, I see no occasion to retract; being persuaded that what I have advanced will, if properly understood, *abide the test of any examination*.

But there is a point, (permit me now to say,)—a matter of deeper

interest and greater importance than any I have here alluded to,—on which brother S. and myself, with many others, are cordially agreed;—I mean, *the necessity of a present divine influence* from the Holy Spirit, for the renewal of the soul of man in the image of Christ; and on which, I must say, you do not appear to us to come out with sufficient clearness. Since your answer to my second epistle, (for which I hereby offer you my sincere acknowledgments,) I have read your whole series of "essays on the work of the Holy Spirit in the salvation of men;"—"counting, (to use the words of Solomon,) one by one, to find out the account; which yet my soul seeketh, but I find not." Amidst a display of masterly talent, and lucid argument, and excellent matter, I find not any explicit exhibition of the point above mentioned. But you seem to think that this would be going so far towards forming a mere *theory;* and you seem to think that this is a point of mere *speculation.* Well, my dear sir, I must say, I do most devoutly differ from you in this opinion. To me it appears that this would not be *theorizing*, (if there is such a word,) but expressing a *scriptural truth;* and that it is by no means a mere *speculation*, but a point of deep *practical importance.*

I forbear, at present, to enter into this subject; reserving it for an essay which (God willing) I intend to write when more at leisure; and for which I hereby give you notice, I shall solicit a place in the *Christian Baptist.*

With the other extract in the "Recorder," there is no occasion, I presume, for me to interfere; the particular object of this communication being an explanatory exhibition of what concerned *my* own case. My acknowledgments, however, are due to brother *Clack*, of the "Recorder," and I beg leave through this medium to make them—for his favorable opinion as to my *disposition.* I am, indeed, as he believes, "not disposed to rend the churches for the sake of establishing the constructions and interpretations" of *any* person: for though I think there is room for reformation even among the Baptists, I am persuaded that this desirable object should be attempted, and may be best effected, by other means than those which might be calculated to rend the churches; and I wish, that in treating on each others' *errors*, we might not forget to love each others' persons.

Asking an insertion of this (entire) in the *Christian Baptist*, and wishing you grace, mercy, and peace, I am, dear sir, yours for Christ's sake. PAULINUS.

P. S. Although my *note* has already extended beyond the limits which I had designed, I cannot be content to send it on, without saying how well pleased I always am with your attacks on the follies and vanities, the avarice and ambition, too prevalent in the religious world, and among the *clergy*, (so styled,) as well as the *laity.* [Would that I could be as well satisfied in every thing!] While some species of errors should, I think, be met in the spirit of mildness, these evils deserve the keenest strokes. Whence comes the desire, among the christian ministry, to be honored by human *titles, and elevated by a factitious dignity?* Not from the spirit of

Christ. And who gave to our colleges the authority to weave a spiritual chaplet for the brows of a preacher? Not he who said, "Be ye not called of men Rabbi." What a pity that *Baptists*, who profess to be followers of Christ in simplicity, should ever "cast one longing, lingering look" at such vain baubles; and be willing to follow, though at humble distance, in the track of the grand hierarchy. Excuse the length of my *note*. P.

TO PAULINUS.

Very dear Sir,

IN the proposed communication, which I shall receive gladly, please be full on one point, viz. in shewing that the decision of one question is "*a point of deep practical importance.*" I mean that the teaching of the unregenerate the necessity of a divine influence to their renewal or conversion, is to them "a point of deep practical importance." I remain yours as ever.

A. C.

From the Christian Messenger.

TO THE CHRISTIAN BAPTIST.

Brother Campbell,

YOUR talents and learning we have highly respected: your course we have generally approved; your religious views, in many points, accord with our own; and to one point we have hoped we both were directing our efforts, which point is to unite the flock of Christ, *scattered in the dark and cloudy day.* We have seen you, with the arm of a Sampson, and the courage of a David, tearing away the long established foundations of partyism, human authoritative creeds and confessions; we have seen you successfully attacking many false notions and speculations in religion—and against every substitute for the Bible and its simplicity, we have seen you exerting all your mighty powers. Human edifices begin to totter, and their builders to tremble. Every means is tried to prevent their ruin, and to crush the man who dares attempt it. We confess our fears that in some of your well intended aims at error you have unintentionally wounded the truth. Not as unconcerned spectators have we looked on the mighty war between you and your opposers—a war in which many of us had been engaged for many years before you entered the field. You have made a diversion in our favor, and to you is turned the attention of creed-makers and party spirits, and on you is hurled their ghostly thunder. We enjoy a temporary peace and respite from war where you are known.

From you we have learned more fully the evil of speculating on religion, and have made considerable proficiency in correcting ourselves. But, dear sir, how surprised and sorry were we to see in your 10th number, volume 4, a great abberration from your professed principles. You there have speculated and theorized on the most important point in theology, and in a manner more mysterious and metaphysical than your predecessors. We refer to your exposition of John i. 1. "In the beginning was the Word, and the

Word was with God, and the Word was God." Please, sir, attend to a few friendly remarks, designed to correct in time what may hereafter become of more serious injury, than any system before invented by the wisdom of man.

You have assumed very high grounds, from which you look down upon all the christian world, and see them at an immeasurable distance below you—the Calvinist midway between you and the Arian—the Calvinist on a mountain, the Arian on a hill, and the Socinian on a hillock. From this eminence you see a vast difference between the Calvinist and Arian; but on a page or two before, you could discover very little, if any, difference between their views of the Son of God. The ground you occupy is too high for common minds to tread. I should be afraid to venture, lest giddiness should be the consequence. I would advise my dear brother not to soar too high on fancy's wings above the humble grounds of the gospel, lest others adventuring may be precipitated to ruin. Not that I should advise you to settle on Calvin's mount, on the hill of Arius, or on the hillock of Socinus, (these are all far too low,) but on the holy mount of God, revealed in his word. This, though high as the heavens, is safe for all to tread.

You object to the Calvinistic views of Trinity, and of calling Jesus the *eternal Son of God*, for reasons which have long since induced us to reject them. Yet, my dear sir, we confess we can see no material difference between your views and those of the Calvinists. What you call the WORD, they call the *eternal Son of God;* yet you both believe the Word of God and the Son of God to be the one, self-existent, and eternal God himself. We are led to conclude this of you, because frequently you apply the term *Eternal* to the *Word*—as "his eternal glory," "his eternal dignity," "co-eternal with God," "the eternal relation betwixt the Saviour and God." We believe that whatever is eternal, is also self-existent and independent, and therefore God supreme. We cannot think that you believe in two eternal Gods, though some of your readers may draw this inference from some of your expressions. You speak of "the relation which the Saviour held to the God and Father of all, *anterior to his birth*"—"the relation existing between God and the Saviour *prior to his becoming the Son of God*"—"the *eternal relation* between the Saviour and God." We have always thought that a relation implied more than one; and that if God from eternity had existed alone, there could have been no relation between him and non-entity. We view these expressions of yours as unguarded, and not designed by you to communicate what the language imports," as when you say, "God from eternity was manifest in and by the *Word*." It might be asked, To whom was he manifest from eternity, if he alone existed from eternity? Again, that you and Calvinists differ only in phraseology on this subject, while you believe the same things appear in another particular. What they call the human nature of Christ, or the man Christ Jesus, you call the *Son of God, Jesus, Christ, Messiah, Only Begotten.* They believe that the human nature of Christ existed not till born of Mary; you believe and declare that "there was no Jesus, no Messiah, no

Christ, no *Son of God*, no *Only Begotten*, before the reign of Augustus Cesar." Neither Calvinists nor Socinians should impeach your orthodoxy on this point. The Calvinists maintain that the eternal son of God, who was the very and eternal God himself, became man by taking to himself a reasonable soul and true body, being conceived by the power of the Holy Ghost in *the womb of the Virgin Mary*, of her substance, *and born of her*. Confession of Faith, Lar. Cat. Ques. 37 and 47, &c.! You say, the *Word*, by whom all things were made, "became flesh and dwelt among us. He became a *child born* and a son of man."

You may deny that you ever affirmed the *Word* to be the only true God. Then we would humbly ask you, What was it? Was it an intelligent being or a mere name or relation? We think the query important. If it was an intelligent being, and "co-eternal with God," as you say, then it must be the eternal God himself, or another eternal, distinct God. If it be neither of these, then it must have been an eternal, unintelligent name or relation; or, in your own language, it was *the sign or image of an idea*, which idea is God. Shall we think that the *Word*, which was God, and by which all things were made, and which was made flesh, was nothing but an unintelligent name, relation, or sign of the only true God? Can this be the Saviour of sinners? We dare not impute this absurdity to you, but we fear your unguarded speculations may cause the less informed to err.

Permit us, dear brother, to propose a few queries for your consideration, and we hope for our profit:—

1. When it is so frequently asserted of the Son of God that he came down from heaven; that he ascended up to heaven, where he was before; does not this language naturally convey the idea that he was there prior to his coming down, and consequently before the reign of Augustus Cesar?

2. What can be the meaning of John vi. 38? "Jesus saith unto them, I came down from heaven not to do mine own will, but the will of him that sent me." Was this Jesus who spake the only true God? How could the only true God say, "I came *not to do mine own will, but the will of him that sent me?* No christian can apply this to the only true God. Was this Jesus the person that never existed till the "reign of Augustus Cesar?" How, then, could he in truth say, I came down from heaven, where he was before? The text cannot apply to him. If he was not the only true God, nor the person that never was till Cesar's reign, it must be *the Word* whom we call the Son of the living God, God's *own* Son, his only begotten, his first begotten, brought forth before the world was; yet we agree with you, and the generality of all sects in the present day, that he was not eternally begotten, or eternal Son. We plainly suggest these objections to your scheme to elicit information?

3. How can John xvii. 5. be reconciled with your views? "Father *glorify thou me* with thine own self, with the glory I had with thee *before the world was.*" This person could not, we think, be the *only true God; for if he was*, he prayed to himself, (v. 3.) Will

christians say that the only true God prayed to himself to be with himself, to be glorified with himself, and to restore to himself the glory he once had with himself, but which he had not now, (therefore changeable,) &c. Should we not consider a man deranged who should thus fervently pray to himself to be with himself, &c.? We dare not impute this to the only true God, nor can we apply the text to the person who began his existence under Cesar's reign, for this person that prayed had a glory with the Father before the world was, and therefore must have then existed. If it cannot apply to the only true God, nor to the person who had no existence till Cesar's reign, to whom can it apply? Surely not to a mere name, or unintelligent effulgence, or relation.

4. Again—Who was the person spoken of in 2d Cor. viii. 9? "For ye know the grace of our Lord Jesus Christ, that though he was rich he became poor, that ye through his poverty might be rich. It could not be the only true God, for he is unchangeable, nor could it be the Jesus or Christ, who existed not till Cesar's day, for he was never rich in any sense, and became poor! We ask, Who was he?

5. Who was the person mentioned Phil. ii. 6—10? The whole passage plainly shews it was not the only true God, nor the person who never existed before the christian era.

6. Who was the person that said, "A body hast thou prepared me, O God?"—the person that *took* flesh and blood? Heb. ii. 14, x. 5.

7. Is it any where said that the Word created or made any thing (*hup'autou*) by himself as the original cause? Is it not always said that all things were made (*di'autou*) by him as the instrumental cause? as Eph. iii. 9. God created all things (*dia*) *by* Jesus Christ. 1 Cor. viii. 6. "But to us there is but one God, the Father (*ex*) of whom are all things; and one Lord Jesus Christ, (*di'hou*) *by whom* are all things." Heb. i. 2. "God in these last days hath spoken to us by his Son (*di'hou*) *by whom* he also made *the worlds*," the material worlds, Heb. xi. 3. Col. i. 16. "All things were created (*di'autou*) *by him*, and for him." It is true in the beginning of this verse *en autou* is used, but in the same sense. The Greek fathers of the second and third centuries, commenting on those texts above quoted, say that *hupo* means the original, or first cause, and that *dia* signifies the second, or instrumental cause. Thus Philo, Origen, Eusebius, and Cyril, who certainly better understood their language than we do. (Clarke on Trin. p. 91. 92.) Doctor Clarke also remarks that this was the constant and unanimous sense of the primitive church. If these observations be true, will it not follow undeniably, that the *Word* (*di'hou*) *by whom* all things were made, was not the only true God, but a person that existed with the only true God before creation began; not from eternity, else he must be the only true God; but long before the reign of Augustus Cesar?

We are not sticklers for names; we can grant to you, without any relinquishment of principle, that this person, the Word, never bore the name of *Jesus, Christ, Messiah*, or *Son of God*, till the *reign of Augustus?* But we cannot say with you that these names

solely belong to him; for Joshua was called Jesus, Cyrus was called Messiah, or Christ, or Anointed (for the Hebrew is the same)—and Adam was called the Son of God. Heb. iv. 8. Isai. xlv. Luke iii. 38. But the person of Joshua existed long before he was called *Jesus*, or Saviour—and the person of Cyrus existed before he was called Messiah or Christ. This name he never bore till he was anointed and appointed by God to restore captive Israel. So we believe the intelligent person, the *Word*, or the *Son of God*, existed long before he was called Jesus, Christ, or Messiah.

Dear brother, we submit these thoughts to you and the public from the purest motives, which we have already stated. We did design to make a few remarks on your speculations on the relation of a word and idea. We think the application of this to God and the Word, is foreign from the truth and meaning of the spirit. But the short limits of our work forbid us to write more. With sentiments of high respect and brotherly love we bid you adieu.

EDITOR.

TO THE CHRISTIAN MESSENGER.

Brother Stone,

I WILL call you *brother* because you once told me that you could conscientiously and devoutly pray to the Lord Jesus Christ as though there was no other God in the universe than he. I then asked you of what import and consequence was all the long controversy you had waged with the Calvinists on the trinitarian questions. They did practically no more than pray to Jesus; and you could consistently and conscientiously do no less. Theoretically you differed, but practically you agreed. I think you told me that you were forced into this controversy, and that you regretted it. Some weak heads amongst my Baptist brethren have been scandalized at me because I called you *brother* Stone. What! say they, call an "*Arian, heretic*," a *brother!!* I know nothing of his Arianism, said I, nor of his Calvinism. I never seriously read one entire pamphlet of the whole controversy, and I fraternize with him as I do with the Calvinists. Neither of their theories are worth one hour; and they who tell me that they supremely venerate, and unequivocally worship the King my Lord and Master, and are willing to obey him in all things, I call my brethren. But more than this, brother Stone, I have to say unto thee. Your enemies, and they are not a few, have, to a man, as far as I have heard them speak, said your christian character, your moral deportment, was unblemished. Would to Heaven that this could have been said of all who opposed you! I do not think it strange that, in running post haste out of Babylon, you should have, in some angles of your course, run past Jerusalem. Nay, verily, I have been astonished that you should have made so few aberrations in so many efforts.

But, brother Stone, I exceedingly regret that you have said and written so much on *two* topics, neither of which you, nor myself, nor any man living, can fully understand. One of these is the burthen of *your late letter to me*. You do not like my comment on John, ch. *i. ver. 1st. Well, then, just say so, and let it alone.* I said in pre-

senting it I was not about to contend for it, nor to maintain any theory upon the subject. My words are, "*Nor would I dispute or contend for this as a theory or speculation with any body.*" Why, then, call me into the field? I have received many letters on the subject of that essay, not one of which confines itself to the things I have said, nor to the grand object I had in view, viz. to examine into the ideas attached to the *term* employed by the Holy Spirit to designate the relation existing between him that "*was made flesh,*" and sent into the world, and him who sent him.

I have uniformly found that all writers for the trinity and against it, have much to say upon the *rationale* of the doctrine. Reason is either proscribed or enthroned. Those that one while proscribe her, at another appeal to her; and those who make her sovereign will not always do her homage. So that the controversy is from Reason to Revelation and from Revelation to Reason, as the parties are pressed. I will take the liberty of laying down a few positions on this subject, not for the sake of demonstrating them, but for the sake of deciding on a proper course of conduct.

1. The pretensions of the Bible to a divine authority or origin, are to be examined by our reason alone. Its evidences are addressed to our reason, and by our reasoning powers the question is to be answered, "*Is the Bible of divine or human origin?*" So soon as reason has decided this question, then

2. The truths of the Bible are to be received as first principles, not to be tried by our reason, one by one, but to be received as new principles, from which we are to reason as from intuitive principles in any human science.

3. The *terms* found in the Bible are to be interpreted and understood in the common acceptation, as reason or use suggests their meaning; but the *things* taught are to be received, not because we have *proved* them by our reason to be truths, but because God has *taught* them to us.

4. The strongest objections urged against the Trinitarians by their opponents are derived from what is called the unreasonableness, or the absurdity of *three* persons being but *one God*, and that each of these three is the Supreme God. Now as you know I am not at all disposed either to adopt the style nor to contend for the views of the Trinitarians, any more than I am the views of the Socinians or Unitarians of any grade; you will bear with me when I tell you that no man as a *philosopher*, or as a *reasoner*, can object to the Trinitarian hypothesis, even should it say that the Father, the Word, and the Spirit, are three distinct *beings*, and yet but *one God*. There is nothing unreasonable in it. I will, indeed, in one sense, say, that it is *unreasonable* there can be a God at all, or an *Eternal First Cause;* because in all the dominions of reason there is nothing could suggest the idea; and *because* it is contrary to all the facts before us in the whole world that any cause can be the cause of itself, or not the effect of some other cause. No man, from *analogy*, can reason farther than every cause is the effect of another, *ad infinitum*. Here reason shuts the door. Here analogy puts up her rule, and shuts her case of instruments. Now

In this sense, the Unitarian and the Trinitarian are alike unphilosophic—alike unreasonable. But here is the sophism: the Bible originates, or still keeps up the idea of a God—both the *name* and the *idea*. We see it is proved by every thing within and without us. The Bible teaches us something concerning three *beings*, (I shall call them) the Father, the Word, and the Holy Spirit. It teaches us that there is but one God. From what the Bible teaches *A* supposes that these three beings are each and together one God, the same in substance, equal in power and glory. *B* says it is inconsistent—it is absurd. *How can three persons or beings be one?* How can one of these three be the Deity, and yet the three be no more than the Deity? *C* says, This is not more unreasonable than that there should have been from all eternity one First Cause uncaused; and adds, Your error is this: you know nothing of the existence of spirits at all. All bodies you know any thing of occupy both time and place; consequently, it would be absurd to suppose that three beings whose modes of existence are such as to be governed by time and space, could be one being. But inasmuch as we do know *nothing* about the mode of existence of spirits, we cannot say that it would be incompatible with their nature, or modes of existence, that three might be one, and that one being might exist in three beings. Now, as no man can *rationally* oppose the Calvinistic hypothesis on principles of reason, so neither can he prove it to be correct by any analogy, or principle of reason whatsoever. Why, then, wage this warfare? We may disprove a theory by what the Bible declares, but not by our reasoning on such topics. Why not, then, abide in the use of Bible terms alone? [See Essay on Purity of Speech, No. 8. vol. 4.] There is as much *reason* on the side of the Trinitarian as on the side of the Unitarian; and neither of them can, without a gross direliction of their grand positions, accuse the other of being unreasonable in their reasoning or conclusions.

But I adopt neither system, and will fight for none. I believe that God so loved the world that he sent his only begotten Son; that Jesus was the Son of God, in the true, full, and proper import of these words; that the Holy Spirit is the Spirit of God. the Spirit of Christ, which was sent by the concurrence of the Father and the Son to attest and establish the truth, and remain a comforter, an advocate on earth, when Jesus entered the heavens. If any man's faith in this matter is stronger or greater than mine, I have no objection. I only request him not to *despise* my weakness, and I will not *condemn* his strength.

I am truly sorry to find that certain opinions, called Arian or Unitarian, or something else, are about becoming the sectarian badge of a people who have assumed the sacred name *Christian;* and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of *"the Church of Christ."* I do not say that such is yet the fact; but things are, in my opinion, looking that way; and if not suppressed in the bud, the name *Christian will be as much a sectarian name,* as *Lutheran, Methodist, or Presbyterian.*

Were I to contend for any of the speculative views found in the piece under consideration, I do not know but we might soon be found in the graveyards attached to the schools, digging up the bones of obsolete systems; or perhaps we might be trying our hands at the potter's wheel, making a new vessel; and rather than hazard this, I will decline for the present any thing more more particular upon the subject, simply adding that your conclusion of the whole matter is admitted by me in a latitude as full as can be suggested by you, viz. "We believe the intelligent person, the Word, existed long before he was called Jesus Christ or Messiah."

Wishing you favor, mercy, and peace, from God our Father, and the Lord Jesus Christ, and that you may never set up a new sect, I am yours in the Lord.

EDITOR.

MISCELLANEOUS LETTERS.—*No. I.*

A HUNDRED letters, many of them of much consequence too, are on our files, and unless I should enlarge this work to double its present size, most of them must remain there until moth-eaten. I have concluded to attempt a sort of general answer in a series of letters called miscellaneous. The greatest inconvenience the reader may find in these letters, will be that he can seldom tell, when reading one period or paragraph, what he may expect in the next. If he have a taste for variety, this may compensate for the many disappointments and sudden vicissitudes he may in one single letter have to experience.—We proceed.

Common Sense, No. I.—A Baptist preacher of considerable standing, a few weeks since, did "*preach a sermon on Eph.* ii. 10." The divinity he taught was—1. That man lost "*good disposition*" before he lost Eden, and that he must get a good disposition before Paradise can be regained. That regeneration consisted wholly and solely in getting a good disposition, and was a mere change of disposition. The parable of the sower was alleged as proof: and he concluded that a man would be judged and rewarded according to his disposition in the last judgment. That being created anew in Christ Jesus was simply to have a good disposition infused.—Now another Baptist preacher of still greater name and authority preaches thus: "Regeneration consists not in the creation nor infusion of *new* faculties, senses, perception, taste, *disposition*, or subjective light. But is a strong and lasting impression made on all our faculties by the almighty force of divine faithfulness and truth. It is an unshaken purpose and pursuit formed in the mind by a full view of the government of God as explained by Jesus Christ. It is supported by an abiding conviction that under his government it shall go well with the righteous and ill with the wicked. That infinite good may be obtained, and infinite evil escaped by a conformity to the laws and spirit of his government. If the infusion of a new and good disposition from the Holy Spirit was regeneration, then all laws and restraints imposed by the King would be as useless as to make laws requiring us to taste

sweetness in honey, bitterness in gall, and sourness in vinegar: to eat when we are hungry, and to drink when we are thirsty. Those who make the infusion of a good disposition regeneration, have no need for self-denial in their system; for if a man have a disposition directly infused by the Holy Spirit, to deny this good disposition would be a sin, so that all exhortation to self-denial would be exhortation to sin." So teach the good and well disposed doctors: and what is the practical influence? Aye that's the question. Common Sense says, there is no use in either theory, nor for any theory on the subject—for Christ says, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.

Elder John Secrest told me, at the meeting of the Mahoning association, Ohio, on the 27th ult. that he had immersed *three hundred* persons within the last three months. I asked him, *Into what* did he immerse them? He replied, he immersed them into the faith of Christ, for the remission of their sins. Many of them were the decendants of Quakers, and those who had formerly waited for "the baptism of the Holy Spirit" in the Quaker sense of those words—But brother Secrest had succeeded in convincing them that the *one baptism* was not that of Pentecost, nor that repeated in Cesaria, but an immersion into the faith of Jesus for the remission of their sins. He labors in the word and doctrine principally in the counties of Belment and Monroe, state of Ohio. Thus while my friend Common Sense, and his two Baptist doctors, are speculating on what regeneration is, brother Secrest has, by the proclamation of repentance towards God and faith in the Lord Jesus Christ and immersion for the remission of sins, been the means of regenerating three hundred, in three months, in the proper import of the term. He thinks that a thousand persons have been immersed this season in the bounds of his labors, by himself and those laboring with him. Immense have been the crowds attending, and great the excitement produced by the simple proclamation of the gospel in the good old fashioned simplicity of unlettered and untaugh eloquence.

The clergy, their love of titles, and human applause; the hireling system and all its springs; the missionary schemes, education societies, tract societies, with their endless retinue of offices and officers—and all those religious projects, the life and soul of which seemed to be the mammon of unrighteousness, have been frequently noticed in this work. Because many have been enthusiastic and chimerical in all those projects, and have acted in direct opposition to many of the plainest precepts of the New Testament—others fold their arms and sit down in perfect apathy and say, We have washed our hands of all these crimes, we thank God we know better than others, and we will do less, we will give less, and labor less, and pray less than others; and while others are going to the other side of the globe to convert the Pagans, we will not go over the street, nor trouble ourselves or our neighbors about such matters. *We believe that* the christians must be all united at home *before the world abroad* can be converted, and therefore we will

neither labor for the unity of christians at home nor the conversion of the world abroad—We will read our Bible at home and eat our own bread and wear our own apparel and be as independent of heaven and earth as we can.—*This* is Scylla, and *that* is Charibdas.

And you, Mr. Editor, are the cause of a good deal of this apathy and inactivity—Is it possible!! Did I ever teach that in avoiding one extreme we must run into the other!! I do admit that I cannot sentimentally concur in almost any of the schemes of this day. Even the Bible Society and the Sunday school system, two of the best projects, and the most powerful moral engines in the world, are so clogged with sectarian appendages, and are so completely subordinated, in many instances, to sectarian purposes, that I can scarcely obtain my own approbation of any of their movements.

Jesus Christ belongs to no religious party. All the sects themselves declare that the Holy Spirit is not confined to them, that God respects them not. Every religious revival announced is said to have embraced all that believe in revivals. Presbyterians, Methodists, and Baptists generally participate in all these excitements, because they believe in them. But the Seceders, Covenanters, and High Church folks never have any revivals among them, because they do not believe in them. Be this as it may, one thing is certain, that there is nothing special indicating that God is a party in any sectarian scheme.

A query for the conscientious professors.—*If God does not specially build up the cause of any party; but scatters his blessings upon them all, why should those who love God confine their affections, their labors, their efforts, their desires for the advancement of one party to the exclusion of all others?* I cannot do it. I must love, and labor for the benefit of all whom the Lord hath received as far as I can judge.

All the good and virtuous in all sects belong to Jesus Christ, and if I belong to him they are my brethren. They cannot help being my brethren, and I cannot help loving them. Jesus the Lord cares not to what party the bad belong; neither do I.—They may be orthodox or heterodox, as they please, for aught I care—The Holy Spirit dwells in the heart of a christian *Baptist*, and a christian *Paido-Baptist;* but not because of the *tail* they have attached to their name; but because of the family name itself. Many, I hope, will stand on the right hand of the Judge in the great day, who cannot now walk on the same side of the street. Yes, they will feast at the same table who could not break bread together on earth. There sits John Calvin and John Wesley side by side in a close *tete-a-tete*, not far from where Michael and Gabriel are conversing, and their followers on earth biting and devouring one another! 'Tis a dream; but perhaps a true one—and for my part I am got so sick of all this partyism that henceforth, and forever, if the Lord will, I will never conduct myself towards any professor who walks piously, in such a way that I should feel ashamed to sit at his side, or at his feet in the King's own country.

Say, Mr. Editor, dont you love a good Baptist better than you do

a good Presbyterian? Yes, I do. But there is nothing *christian* in my predilections for my Baptist brother above my Presbyterian brother, provided they are equally good subjects of the King. As respects their christian character, they are equally amiable and equally entitled to my affection. If I love the Baptist brother better, then it is mere sectarian affection, or the affection I have for a near neighbor above a person who lives 100 miles off.

Brother *Thomas Bullock*, of Kentucky, suggested to me a good idea last winter concerning the present condition of the Baptist churches in that state. As respects the four churches and one pastor, or the monthly rotation, or "the horse-mill plan," as some call it; that is, in plain Scotch, one preacher coming once-a-month to preach to one church in a regular round as many times as there are months in a year. Just as a blind horse when he has gone once round, begins a second tour in the same track. The preachers, as he judiciously observed, had been so long accustomed to going *round* in this way, that they could not now walk *straight* forward, and therefore never would make bishops of a particular flock. He thought they could do better at catching or gathering sheep in this circuitous way, than in feeding one flock; and suggested the following idea: Let every particular congregation elect one or more bishops who had never been spoiled by the preaching plan, and loose all the cords which bind these present preachers to four congregations, and let them go in circuits in rotation as often and as extensively as they could, and preach and teach; but let the congregations meet every Lord's day with their own bishops, and attend upon the ancient order of things; and when any of these circuit preachers made them a visit, let them exercise all the gifts they had for the edification of the brotherhood and the conversion of all around; but by no means to interfere with the stated worship of the day. In this way the congregations would have as much, if not more, of the labors of all these public men, and their own enjoyments and edification would be greatly enhanced by their constant attention to all the ordinances of the Lord's house. Brother Bullock suggested this merely as a preparatory or preliminary step towards a full restoration of the ancient order of things, and not as a fixed system of procedure in all time coming. He would have the congregations to contribute weekly, and these contributions in the hands of the treasurers or deacons of the congregation, to be, at the discretion of the community, apportioned to such of the public brethren as visited them, according as they had need. This idea I think is a good one, and worthy the examination of the brethren.

The Mahoning Regular Baptist Association did one good work at their last meeting. They agreed to support one active, spiritually minded, and able brother, as a *messenger of the churches*, who is to labor every day, for one entire year, all things concurring, in the word and doctrine, amongst the churches in the Association. He *is to proclaim* the word to those without, and to teach those within *to walk in the Lord. Brother Walter Scott*, who is now in the *field, accepted of the appointment*; and few men on this continent

understand the ancient order of things better than he. His whole soul is in the work, and there is great room for many such at home. It is to be hoped that all christians will turn their attention more to good works and to the conversion of those around them, and to the union of all disciples on primitive grounds, in order that the whole world may be brought under the dominion of the Root and Offspring of David. The religious communities of this country have long enough indulged the idea of converting other nations, and have squandered many thousands already, as well as sacrificed many useful lives in the chimerical project of converting foreign idolators, while millions at home demand more energies than all now employed to ameliorate their condition, and to accelerate the march of truth on its own high road throughout the earth. "Holy Father, may all that believe on me through the testimony of the apostles, be one—that the whole world may be converted and persuaded that thou didst send me to be the Saviour of the world!" So spake the Lord Jesus. And who will not say, *Amen!*

EDITOR.

TO REV. S. M. NOEL, D. D.

Dear Sir,

I AM obliged to request thee to explain a small *moral* impropriety. The Minutes of the Franklin Association were published not more than two or three days after my first notice of your circular could have reached Frankfort. My first notice of it was published at Bethany on the 6th of August. The Franklin Association met the 4th of the same month. The August number could not have been received by you before the middle of August, about the time the Minutes were in press at Frankfort. How, then, could you have stated to the public, in a notice prefixed to said Minutes, that my *fruitless* assault on your circular had created a demand for it unprecedented and surprising, and it was implied that my assault had helped to sell some editions of your circular.

This needs some explanation from you. It is understood that it was through you, if not *by* you, this notice was prefixed to the Minutes. It is well known that my "assault" on your circular could not have been more than read by yourself and a few others in Frankfort when the Minutes were published. The question, then, is, How in *one*, or *two* days at most, my remarks could create a demand for your circular unprecedented and surprising, and contribute to sell *three* editions of it? This unprecedented and surprising fact, that two days at most after the arrival of my *first* notice of your circular, it should have created such an enormous demand as compelled you to announce the fact on the frontispiece of the Minutes, without leave or license from the Association, requires a word or two of explanation from yourself. That charity which hopeth all things, induces me to hope that you will find some way of explaining this thing to divest it, at least, of any moral impropriety.

EDITOR.

GOOD EFFECT OF CREDULITY.

A true story.—THERE lived, some years ago, in the town of ——, in Connecticut, a man who was much addicted to the practice of converting his neighbor's property to his own use and benefit, without *if or and.*—The clergyman of the town, suspecting him of making too free with his hay, had one night concealed himself in his barn with his dark lantern. The thief soon appeared, and tying up a large bundle, had just left the premises, when the Rev. owner, instead of bawling out, "You scoundrel you! what do you mean by stealing my hay!" disengaged the candle from the lantern and dexterously applied it to the combustible load. The bundle was soon in a bright blaze, and the unlucky fellow, suspecting that he was pursued by some person with a light, laid his feet to the ground with uncommon agility. But it was in vain to escape the pursuing fire. The blaze, increasing in brightness as he ran, seemed to his terrified imagination to come nearer, till venturing to look around to discover the extent of his danger, he perceived, to his astonishment, that the stolen hay was on fire. How it came so, puzzled him not a little. But, as conscious guilt assisted his natural credulity, he settled down upon the conclusion that the fire was sent from heaven to admonish him of his transgression. Full of this alarming notion, he gave himself no rest until he had gone to the parson, and made a confession of his crime, and related the supposed extraordinary and terrible warning from heaven. The Rev. gentleman humored his credulity, under the idea that it might reform his life. He was not mistaken; for the blazing hay had made so deep an impression on the poor fellow's mind, that from thenceforth he forsook his evil courses, became a valuable member of society, and was united to the flock of the judicious clergyman, who had assisted so materially in his reformation. He finally died an honest man, in the firm belief of the interposition of Providence in setting fire to the stolen hay. The parson kept the secret till the poor man was laid in the dust; but then, even the clerical tongue could no longer resist the desire of communicating so serious an incident. *N. Y. Baptist Register.*

Many conversions attributed to heavenly influences, are of the same kind with the above. *Moral.*—Let every man estimate his faith by the influence it has in purifying his heart and reforming his life.——*Ed. C. B.*

☞ Elder Clack's 2d Letter, and my Reply; together with an Essay on the Restoration of the Ancient Order of Things, and a Review of Dr. Noel's Circular, are, with a hundred other things which ought to have appeared before this date, excluded from the present number. We have done our utmost, having put the whole number in small type.

NEW AGENTS.

Elder J. Rogers, **Carlisle, Kentucky. Peter T. Lashly, Spring Hall, Pa.** *Abner Hill,* **instead of Wm. Hill, Tennessee.**

CHRISTIAN BAPTIST.

No. 4—Vol. V] BETHANY, B. C. VA. NOV. 5, 1827. [Whole No. 52

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii. 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

REVIEW OF DR. NOEL'S CIRCULAR—No. III.

I SHOULD much regret if my plainness in this review should incur the displeasure of my friend and brother, Dr. Noel. Had he not given such a direction to his circular as to impose it on me to notice it, I would have let it die a natural death, or if it preferred suicide I should not have disturbed its manes or its ashes. I hope the Doctor will remember that he first took up the tomahawk, (to speak in his own style) and that he fired twenty times at me from behind a tree, while I stood in the open field, and before I began to pick my flint. He built his ramparts, entrenched himself, and tried his cannon before he ever proclaimed hostilities. Nay, he placed the white flag, the flag of peace, at my side, and caused it to wave over my head, while his castles were building and his munitions of war were preparing. These hieroglyphics the Doctor will understand, and as for my other readers it is not necessary that they should understand them.

I can still fraternize with the Doctor. I make it a rule to enumerate (if I could) how many great and glorious things there are in which we agree. Besides a great many things in the Doctor's creed, we agree in many other things of equal importance which he left out of it. For example, we agree in the hope and belief of the resurrection of the dead—and of a future state of happiness and misery, which capital points, we before saw, were not to be found in the Doctor's summary view of what the Bible teaches.—Indeed, we agree in nine hundred and ninety-nine things in every thousand, and why should our difference in the thousandth have such a repulsive power as to burst through almost a thousand attractions. Nay, the Doctor will himself confess, and, were he dead, there are most unexceptionable witnesses to prove that he has repeatedly declared his hearty concurrence with me in almost every single point; that he would travel many miles every week to enjoy membership in such a church or christian society as I would construct on my views of the kingdom of Jesus. He has gone even farther than this. For he has declared to me, *viva voce*, that the time would come, and at no very distant day, when those views which I inculcated, would universally prevail amongst all christians. And even now, in the present contest, the Doctor only advocates a creed because

here are sects. If there were no heresies the Doctor would have no human creed. Indeed it would be difficult to find persons who agree in more incidents than Doctor Noel and myself. Why then should it be thought strange that we should examine the points of difference with so much plainness and honesty! I am sorry that the Doctor should have made even one digression from the straight forward course, and even that has something of virtue in it. The Doctor has but one failing, (and I wish that I had but one) and that leans to virtue's side. It is a weakness incident to Doctors of Divinity more than any other men. It is also a failing that carries its own punishment in its bosom. For when a man is desirous of always being on the popular side, it often gives him a great deal of uneasiness, and in some instances involves him in a very irksome suspense. But this failing I shall not now disclose, as it might appear invidious to expose the only failing of one who has obtained so good a degree and so much boldness in the faith.

After this round-about apology I resume the circular.—All christians have faith and therefore must have a creed. The only question then is, Who shall be the author of this creed? The Holy Spirit, or the Philadelphia association? I opine that the former is the most fitting and capable author. And who says that the latter is?—No person will say so in *words:* it is only in *works* they say so. The making of a creed out of the inspired volume, or even the attempt to epitomize it, is, in *effect*, saying that, in the divine shape, or the shape which God has given the volume, it is not so well adapted as in the shape which the Westminster divines or the Philadelphia association have given it. Doctor Noel, and brother Doctor Miller of New Jersey, represent the church as in the most lamentable condition without a "summary exhibition," an "epitome," or a "human creed;" for if the church had no other standard than the Bible, "every thing that wears the name of christian" would find admittance. Yes! the Universalist, Socinian, Arian, Episcopalian, Presbyterian, and Methodist, would all be in the Baptist church, sitting around brother Noel, were it not for the admirable machinery of the creed, which equally keeps the Universalist and the Presbyterian aloof from the Doctor, and shuts the gates of the kingdom on earth equally against the "*damnable*" heretic, and the weak methodist—This is the omnipotent fact, and who can deny it?

I have said that Doctors Noel and Miller represent *the church* as in the most dangerous condition without a creed—liable to receive into her bosom "*every thing under the name of christian.*" What church? ——! *Into whose bosom?* ——! Not the church of Christ, my dear friends—For where is she?—Doctor Miller says, With us—Doctor Noel says, With us—and Dr. J. Owen says, With neither. The church in danger. Mark well the phrase. *The church in danger* means the *sect* in danger. The bosom of the church here means the bosom of the sect. Here now is a piece of the sophism, a small slice too, which our sagacious Doctors present on their spiritual servers to their guests; but remember they

do not taste it themselves. Let us remove the vail, and then it reads, *The church* of Jesus Christ, that is the Baptist sect is in the most imminent danger of receiving into her bosom the Arian and Presbyterian unless she have a summary exhibition of what the scriptures teach; and *the church* of Jesus Christ, that is, the Presbyterian sect, is in the most imminent danger of receiving into her bosom the Baptist and the Universalist unless she have her summary exhibition of what the scriptures teach. And so the different churches, that is, *sects of Jesus Christ*, or *pieces of a divided Christ*, hand round the spiced and sweetened sophism to one another and to all their guests. I have said all Doctor Noel's letter, and all Doctor Miller's pamphlet is down right sophistry from first to last. I am now proving it by piece-meal, and have, in this one instance, I opine, succeeded in stripping one pillar naked, that is the pillar called *the church*. When the plastering and white-washing is taken off this pillar, it is *sect*, and not *church*, within. And while the Doctors are white-washing and painting this pillar with the names church and church of Jesus Christ, it is in reality and fact *sect* and *sect of Jesus Christ*. The pillar reads thus—The Baptist sect of Jesus Christ has a divine warrant to draw up a summary exhibition of what the scriptures teach, and by this summary to exclude the Arian, Universalist, Methodist, and Presbyterian from the bosom of the Baptist sect; and the Presbyterian sect of Jesus Christ has a divine right or warrant to draw up her summary exhibition of what the scriptures teach, and by their summary to exclude from her bosom the Arian, Universalist, Baptist, and Methodist. So the naked truth is, that Jesus Christ has, while time endures, established and ordained and appointed sects to exist, make creeds and exclude one another! and calls each of them his church and people!!!! Now, Doctors, to work again—to your oars—For till time ends you must work in vain to establish the fact that Jesus Christ is on your side of the controversy.

Now, gentle reader, how do you think the Doctors will try to get out of this net. I will tell you: They will do as they have done. What is that? They will silently admit the fact, and retort, Well then, Mr. Editor, you have your *creed* too, you have your explanation, verbal, nuncupative, your meanings of scripture, your sermons; and you do by these what we more honestly do by our written creed. You have a creed too. You have your meaning of what the scriptures teach in another shape, and you make the same use of this as we do of our creed. Avaunt! Mr. Editor. Meet us here if you can. Yes, gentlemen, I will meet you in the *face*, and not meet you in the *back*, as, I opine, you have met your opponents. This is as palpable a sophism as the former. This pillar you have plastered and whitewashed again and again. We shall try what is inside of these pretty paintings and whitewashings. Bible and our meaning of it. We are more honest than you. We To meet you in the face: You say I "have *two* creeds—the Bible and my *meaning* of it." Now you say, "We have no more." We have the give our meaning in writing. You keep yours in the evanescent *form of sound*. Here, then, gentlemen, I lay my hand upon your

head. I have *two* creeds, you say. Well, then, according to the way, manner, reasoning, and argument, by which you establish this point, I will most certainly prove you have *three* creeds. I have the Bible—that, you say, is *one* creed. True. I have also my meaning of the Bible—that is, you say, another creed. Now, one and one make *two*. So, then, Mr. Christian Baptist, you have, by fair arithmetic, *two* creeds. For the sake of argument, *agreed*. You, then, dear Doctors, have the Bible—that is one creed. You have also the Westminster, or the Philadelphia—that is another creed. You have also the meaning of the Westminster—that is precisely the same as my meaning of the Bible—this is another creed, if your logic be sound. Now it is just as certain that two and one make *three*, as that one and one make *two*. This is not that species of logic which enabled the graduate of Cambridge to prove that two ducks were three; but it is that species of logic by which Drs. Noel and Miller prove that their written creed and my meaning is just one and the same, or that I have two creeds, while I acknowledge the Bible only. I will not let you go. You are as much bound by every law in creation to attach a meaning to the words in your Westminster and Philadelphia creeds, as I am to attach a meaning to the Bible; and by every law in grammar, logic, and rhetoric, if my meaning of the Bible is one creed different from it, so your meaning of the Westminster is a creed different from it. Here, then, I hold you. Now disentangle yourselves if you can. If you make an effort, Dr. Noel, I will turn Dr. Miller against you; for he will join me now. He will tell you there are seven sects of Presbyterians, at least six, who hold the same Westminster Confession, and will not commune with one another. And why will they not? Because they have different meanings attached to the same Westminster. What mean the words Covenanter, Relief, Burgher, Anti-Burgher, &c. &c. in Buck's Theological Dictionary—all Presbyterians, all holding the same creed, the Westminster, and differing in their meaning of it. Some of these have written out their testimony, shewing where they differ from others in their meaning of the creed; and it is a fact that they have as much need for a fourth creed, or a meaning for their testimony, as I have, to say the least, for a second one. So you go. The Westminster explains the Bible; the "*Testimony*" explains the Westminster; and then you have, in a case of difficulty, to shew how you understand the Testimony; and so forth, *ad infinitum*.

So, so, gentlemen, it all ends here. While you would place my "explanations" on the same footing with your *written* creed, you act as sophistically as when you use the word *church* instead of the word *sect;* for admitting I have my explanations, you have your Bible, your Philadelphia, and your explanations. Such is the *inside* of your second main pillar. Remember the proof in fact. Count how many sorts of Presbyterians, Episcopalians, and Baptists there are, and talk no more of your little creed being a means of *either uniting* sects or christians. So much in proof that brother *Noel's circular is all sophistry* from first to last. I dislike mincing. *Brother Clack is going to republish* the circular. I could wish he

would republish my review of it. Thus he might save me the trouble yet printing the Doctor's circular and my review in one pamphlet, and sending them hand in hand round the country. If the Doctor will say he will take the one half of the number I may print of his circular and my review, and use all his exertions to distribute them, I will publish the whole in one pamphlet, so soon as I shall have brought my review to a close.

EDITOR.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Sir,

IN this communication I proceed to close my remarks on Mr. Tassey's Vindication, &c. and, therefore, for this once, crave your indulgence to give it a place, with the former, in your interesting paper. Without further preface, I proceed to observe that Mr. Tassey not only appears to contradict himself, but also the express declaration of Holy Scripture; for he says, (p. 22,) speaking of the Mosaic and christian dispensations, that "*they are in substance and design the same, and are not to be regarded as, in any measure, opposed to each other.* I presume it will be readily granted, that the former dispensation was by no means designed to oppose the latter, but the very reverse; for it was manifestly designed to prepare the way for it, and to introduce it with manifold advantage. But as certainly the latter was designed to supersede and annul the former, and therefore most certainly *in some measure* opposed to it. How, then, could they be in substance and design the same. Moreover, do they not essentially differ both in matter and form? Was not the former a dispensation of laws and institutes, moral, religious, and very many of them also typical, materially and formally differing from the laws and institutes of christianity. Compare the first christian church in Jerusalem, in all these respects, with the temple worship, and with the whole Mosaic constitution; how great, how striking, the dissimilarity! Where, then, I pray, this substantial sameness? And as for the alleged sameness of design how can any christian assert it? Was not the law added because of transgression—until the seed should come, to whom, or in relation to whom, the promise was made? Did not the law enter that the offence might abound? that sin by the commandment might become exceeding sinful? But was this the design of the gospel dispensation? Or was it intended fo any of these purposes? Again, was the legal dispensation designed to give life, or to perfect the worshippers as pertaining to the conscience? But was it not the express design of the gospel dispensation to accomplish these all-important purposes? These things being so, who, that believes the New Testament, can assert, that the design of both was the same. But we presently see what drove our otherwise much esteemed author into all these lamentable contradictions. It comes out plainly at the bottom of the page. He tells us that we are not "to regard the kingdom or church of Christ, as different in any of its essential principles, from the church of God under the Old Testament times. In the spirituality of their

nature and constitution, they are the same. "Righteousness, peace, and joy, in the Holy Ghost," were the grand constitutional principles of the kingdom of God from the commencement of the world; and faith in Jesus Christ, as the promised Messiah, was as necessary to constitute a man the true subject of this kingdom, in the days of Abraham, as it is at present. Nay, we are bold to affirm, that its regulations were the same, as far as made known to the children of God. But as the church of God was then in its non-age, and its laws were not as yet fully promulgated, so its advantages were not then equal to those now enjoyed; consequently the only differences that can be discovered, consist neither in its nature, its constitution, nor its laws; but in being now more immediately under the personal management of Jesus Christ himself, and in the clearer and more complete regulations it is now under, since the oracles of God were closed." If we leave out this, and the preceding paragraph, Mr. T's declarations and assertions, upon this branch of the subject, appear, for the most part, consistent and just. But how to reconcile this, and the preceding, with that sameness of religion, and of church, which he so strongly asserts, with what precedes and follows, and with the truth itself, appears utterly impossible, if language has any determinate meaning. For, after asserting, as above, that we are not to regard the two churches as different *in essential principles;* that is, in their *nature, constitution,* or *laws;* he goes on to assert, that "the great evil into which men have fallen on this subject consists in confounding the *typical* church of God with the *real.* For the *typical* church can never be regarded as the *true church* of God." If this be so, who has fallen more deeply into this evil than Mr. T.? For what can be more confounding than to assert the above sameness, in their nature, constitution, and laws, the *spirituality* of their privileges, faith, &c.? And what more unintelligible, more confounding to common sense, than, after all this, to assert the *essential difference* of *typical* and *real* existing between them. "*For the typical church can never be regarded as the true church of God.*" Yet we are not to regard them as *different in any of their essential* principles!!! Strange, indeed! But, after all, what are we to understand by this mysterious sameness of the two churches, or kingdoms, under the Old and New Testaments? It cannot consist in the sameness of the subjects or members, for those of the former are all dead and gone. Nor in the laws and ordinances of divine worship, for these the apostle, and Mr. T. himself, declares to be abolished. Not in territorial and political regulations; for the latter, that is, the kingdom of Christ, is not like the former, of this world; nor yet in respect of moral regulations, for the subjects of the former were under certain restrictions in relation to their neighbors and enjoyed certain liberties, such as polygamy, &c. which do not exist under the gospel dispensation. Neither were the qualifying terms of membership the same; for under the former a person must be of the stock of Israel, or a proselyte to the faith and worship of the God of Israel; and, if a male, to be circumcised, in order to membership under the theocracy; whereas,

under the christocracy, no such thing is required or admitted. Again, the faith and worship under the New Testament, differ essentially, *i. e.* both in matter and form, from what was required under the Old. For we are commanded to believe that Jesus of Nazareth is the Christ, the Son of God, and Saviour of the world, whose blood cleanseth from all sin; and to worship him accordingly, and to pray to the Father in his name. Not so under the Old. The terms of membership are also essentially different; under the New a confession of this faith, with baptism, is the term of admission. Not so under the Old. In a word, the New Testament church, constitution, or covenant, is established upon better promises than the Old. See Heb. viii. 6. 10. 11. 12. Therefore, neither in this respect, is it the same. These things being so, as Mr. T. in the sequel materially grants, and as every one must see that pays any due attention to the subject; how, then, can he, or any man of candor and common sense, boldly affirm that the revealed regulations under the former, were the same with those under the latter; and, that "the only differences that can be discovered, consist neither in its nature, its constitution, nor its laws," &c. But, alas! all these contradictory and absurd inconsistencies, and a thousand more, if necessary, must be retained, rather than abandon a favorite dogma—namely, that baptism is come in the room of circumcision; consequently, that being born after the flesh confers membership in a spiritual kingdom. It is true, our author in his elaborate and comprehensive treatise, says little directly upon baptism. He observes, (sect. 3. page 226.) when treating of the ordinances, that, "perhaps, of all the ordinances of religion which were instituted by the Redeemer, none have been more abused (viz. to the production of discord and disaffection) than baptism and the Lord's supper." But, while he labors much, and much to the purpose, to obviate the abuse, and vindicate the proper and legitimate use of the latter; he leaves the former out of view—except in so far as he argues against a sectarian use of it; though it must be confessed that in the order of institution it is the first—the first to be attended by every believer; faith, as it were, stands upon its left hand, and salvation upon its right—it is the connecting medium between them. Why, then, should our author, in his proposed representation of the different ordinances of religion, as instituted by the authority of Christ, and practised by the primitive churches, have passed so slightly over this primary one; with briefly observing that "this ordinance was made the instrument of promoting faction and schism in the church at Corinth. Or, why not rather in the preceding section, when ascertaining the proper materials of which a church of Christ ought to be composed, did he not fairly establish from scripture testimony, that it must consist of baptized believers? But, alas! such is the power of prejudice, that even our boasted author himself, notwithstanding his just and animated declamations against it, falls prostrate under its bewitching and bewildering influence! This lamentable prostration is not only apparent from the documents already adduced; but, if possible, still more evidently so by the

partial and corrupt paraphrase of Eph, iv. 4. 5. 6. see page 148; not, indeed, formally quoted, but evidently adduced as an argument to prove the existence of a real and substantial union amongst christians, that should hold them united in spite of all corruption or seduction. In the above reference, the apostle's argument to induce christians to keep the unity of the Spirit in the bond of peace, is truly catholic and forcible. For, saith he, "there is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling, *one Lord, one faith, one baptism, one God and Father of all*, above *all*, and through *all*, and in you *all*." No quotation could have been more pertinent and conclusive to Mr. T's purpose than this, had he fairly stated the subject; but this he has not done; for he declares above, that "the recognition of Jesus Christ was the only indispensable prerequisite in order to admission to the privileges of the children of God. Now this certainly is not true, unless by *recognition* he means *baptism;* for admission to the first and great privilege, the remission of sins, was so ordered in the gospel economy, as to be only accessible through baptism. Hence, said Peter to his believing auditors, "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins;" &c. Likewise, said Ananias to believing Saul, "arise and be baptized and *wash away* thy sins," &c. Likewise, the believing audience in the house of Cornelius, who were truly immersed in the Holy Spirit, were afterwards commanded to be immersed in water, that so they might be constitutionally admitted to the full enjoyment of all the privileges of the children of God. And Paul, in the connexion before us, laboring to restore and preserve the unity of the church of Corinth, next to the unity of Christ, the one Lord who was crucified for them, (the belief of which constituted the unity of their faith,) puts them in mind of the one baptism, by virtue of which they had all put on Christ; and therefore, of course, ought to wear *his name*, and not any other's; no, not even Paul's, who had not been crucified for them, and into whose name they had not been baptized. In like manner, in his most pathetic and earnest exhortation to the believing Ephesians to maintain the unity of the Spirit in the bond of peace, next to the one faith, urges upon them the consideration of the one baptism; by which they had all been immersed into one body; for saith he, "there is *one body* and *one Spirit*, even as ye are called into *one hope* of your calling, *one faith, one Lord, one baptism*," one God and one Father of all," &c. Here we have the fundamental and real unity of the true church of God most distinctly and satisfactorily displayed—firmly established on a sevenfold unity. "Thus Wisdom hath builded her house; she hath hewn out her *seven pillars;* but, alas! Mr. T. with all his professed zeal for the sacred and inviolable prerogatives of Zion's King, and for the rights and privileges of his subjects, has, unhappily, through obstinate prejudice, and, at the expence, too, of apparent self-contradiction, attempted to bury the sixth of these seven, in the apostolic order, under the rubbish and ruins of a party spirit—even that beautiful and highly interesting *pillar*, upon which is inscribed the remission of the church's sins.

"Oh! prejudice! Oh! bigotry! what have ye done! Ye cease not to pervert the right ways of the Lord!" So says our author of M'Cleod, p. 126, and so say we of him. "It is, *(indeed,)* of that love of system we complain, *(and that justly too,)* which grinds down and new-moulds every opposing passage of these holy records, until it is conceived to tally with our acknowledged creed; that blind and unconquerable love of party, which forces the oracles of heaven out of their natural and obvious meaning to support its unhallowed pretensions." p. 48. To these complaints and lamentations of our author we most heartily subscribe; and most sincerely wish, both for his sake, and the truth's sake, and also for the brethren's sakes that are with him, that he had "first cast out the beam out of his own eye." Had he done so, he had not ground down and new-modelled the passage under consideration, as he has done, by adding to the word; thereby altering its obvious meaning, and making the apostle guilty of a kind of tautology; for he had previously said there is *one body* and *one spirit;* and finally destroying one of his strong and palpable arguments; namely, the one baptism for the remission of sins, of which all from the beginning were made partakers, who believed in, and obeyed, the one Lord. This, however, our author has paraphrased into "*one baptism of the Spirit*, enjoyed by all who are associated together, and thereby rendered one body with Christ." Now, pray, what does the apostle mean, if not this unity in one body with Christ, through the indwelling of his Spirit, when he says above, "There is *one body* and *one Spirit?*" Or is he so loose and verbose in his style, especially on a subject of such deep interest, that, in the course of a few words, he should repeat the same thing over again; and that, too, under the form of a distinct and additional argument? Far be it. The apostle is no such loose declaimer. Moreover, it would be unreasonable to suppose that, in the exhibition of the great fundamental and uniting topics of christianity, and for the express purpose too of enforcing and maintaining christian unity, the apostle would have omitted one of such leading importance, with which the present enjoyment of the remission of sins and the promise of ultimate salvation stands so closely connected; and which, in the preceding epistles, both to the Romans, the Corinthians, and the the Galatians, he had introduced, as indicative of the near and intimate relation of believers with Christ, and with each other in him. To the Romans he saith, "Know ye not, that as many of you as were baptized *into* Jesus Christ, were baptized into his death," &c. To the Corinthians, "By one Spirit are we all baptized *into one body*, and have been all made to drink *into one Spirit.*" And to the Galatians, "As many of you as have been baptized into Christ, have put on Christ; ye are *all one* in Christ Jesus," &c.

But I see I have exceeded due bounds in this communication, and therefore must close it. Oh! presumption! Oh! prejudice! Oh! bigotry! what have ye done. Corrupting the word, changing the ordinances, or rejecting them; blinding the eyes, and steeling the heart; ye have led men away from the truth, and confirmed their *apostacy*. In the mean time, taking leave of our author and

the subject, permit me to remind him, and through him, to admonish the public, in his own words, page 68, that, "whatever receives not the sanction of heaven's authority, ought to be rejected as an *unauthorized intruder* into the service of Jehovah." Consequently, that infant sprinkling ought to be rejected; there being neither precept nor precedent for it of divine authority.

PHILALETHES.

LETTERS ADDRESSED TO A. CAMPBELL.

LETTER II.

Bloomfield, Ky. June 1827.

Brother Campbell—IT is only by a free, unreserved correspondence, either *viva voce* or by writing, that we can come to a proper understanding on subjects of a supposed difference. You are aware that it is foreign from my design to enter into a polemical combat. I wish by the help of the Lord, to lead you to a serious consideration of the importance of cultivating love and union with your brethren. From the many communications over different and anonymous signatures published in our paper, you see that many of our brethren are exceedingly opposed to what they suppose to be your sentiments. Have they mistaken your real views? are they fighting against shadows? Do you indeed hold the sentiments and opinions which your brethren have charged upon you? I have no doubt you will answer in the negative; you will say they were mistaken. If so, what can be the cause of so many erroneous conceptions of your *real* views? Why is it that your brethren do not understand precisely what you mean? Can you ascribe it to the dulness of their intellection, to malignity of heart, or to an unjustifiable and illiberal prejudice? Surely not. Some who oppose your views are men of strong intellectual power—of fervent piety, and who are very justly esteemed your best friends. You remember a worthy bishop of Virginia, whom some time since you had occasion to praise; he is your friend; he loves you, but does not approve of your opinions. Hear what he says. Of Paulinus he speaks thus:—

"He wrote something last year in which he certainly went too far. He is now convinced (I am persuaded) and is guarded against our friend Campbell's chimeras."

Concerning your self he remarks:—"What shall we do with Campbell? He is certainly wise, but not with the wisdom of God, at least not often. He seems to be misled by an ambition to be thought a reformer; but he will fail, or I shall miss my guess (as the Yankees say.) He may be as learned as Luther, or Calvin, or Melancthon, but they fell on other days than our friend Alexander. It is one thing to reform Popery, and another to reform the Reformation." And though he cannot approve of your opinions, "yet, after all," says he, "I can't throw him away as a good man, nor am I without hope of his veering about until he gets to the right point of the compass and his last days be his best days." Such is the *opinion of* this excellent bishop. Consider what he says.

Our beloved "Paulinus" will not, though he much loves you, be *found an advocate for your opinions.* He is not disposed to rend

the churches for the sake of establishing your constructions and *interpretations* of the only rule. In the western country you have friends, but who oppose your doctrine, perhaps because they misunderstand you. As a man, they love you; but as a teacher, you do not possess their confidence.

Now, brother Campbell, let me suggest to you the propriety and expediency of making out a summary of your faith. This is easily done. I can, on one half sheet of paper, give a summary view of my faith; or, if you choose, a synopsis of the leading and most prominent truths of the scriptures. By this means we can set down and compare your views with our own; and if any real difference exists, it will be seen at once. Will you be so kind as to let me hear from you on this subject. Believe me to be sincere, when I express for you my best wishes and prayers.

Yours, in very great haste,

SPENCER CLACK.

Bethany, October 12, 1827.

Brother Clack—I AM fully aware of the purity of your motives, and of the excellency of the object of your address to me concerning "the importance of cultivating love and union with my brethren." I thank you for calling up the subject again to my recollection; and be assured every feeling of my heart, as a man, and as a christian, is on the side of *love and union with my brethren.* And if I would boast of any attainment I have made through the favor of God, my boasting should be this—that I am willing to go the whole length taught and recommended by the holy apostles in maintaining the unity of the Spirit in the bond of peace. I feel myself strong on this point. I can go farther in bearing with the infirmities of the weak than ninety-nine in a hundred of my brethren will approve. As I said before, so say I again: If I thought there was a man upon this continent who would go farther than I to unite all christians in the bonds of love and christian union, I would travel on foot a hundred miles to see him.

What you say about "the many brethren who are opposed to my views," weighs not a feather in my estimation. I grant, indeed, that their concurrence in sentiment and co-operation with me would afford me much pleasure, and that I regret that there should be any to oppose, knowing, or walking in, the way of the Lord more perfectly. But what good cause does history record which has not had many opponents, both open and clandestine? And have not good men often opposed a good cause? Strong as the intellectual powers of some who oppose me are; fervent as their piety, and great as their erudition may be—(and I do not wish to derogate an iota from their merits)—I have the satisfaction to know that they have not studied the subjects on which they oppose me as I have done. They have either wanted the means, the opportunity, or the patience and perseverance necessary to such investigations. Of this I have the same proof which I would have when a professed linguist reads me an ode in Horace, or a passage in Pindar, that he had not studied it so well, or better, than I. A mechanic who

inspects a clock or a watch, knows what sort of mechanical attainments its architect possessed, whether better or worse than his own. This is a very trite method of determining such matters, which are of little importance when decided. But yet it is a suitable reply to your remark. For if you intended to have caused *me* to doubt of any sentiments advanced by me because of these many avowed and clandestine opponents, I can assure you that, so far from this being the fact, if not one in a hundred of those who do concur in sentiment with me, did concur, I should be as firmly persuaded as I am: or, in other words, if my success had been ten times less than it has been, I should just be as certain as I am of the firmness and correctness of the ground on which I stand. And if you intended rather than myself, to make others doubt of my sentiments, (which a majority will likely say was the fact,) then I ask *them*, on whom you intended to operate, Of how much weight would be your remarks to a Baptist who firmly opposed infant sprinkling? You would tell him to consider how many good, and intelligent, and erudite christians, differed from him and opposed him; some in one way and some in another. He would say, If all the people in the state, or if an overwhelming majority of all the professors of christianity upon earth, should oppose me for opposing infant sprinkling, I would still say, and believe in my heart, that it is a human tradition. Think of this, brother Clack, and make use of stronger arguments in your next letter.

Your quotations from brother Bishop Semple's letter to Dr. Noel comes next to be noticed. Without a single censorious remark on *the means* by which brother *Noel* obtained this morsel, or on his sending it to you for publication *without the knowledge and consent* of Bishop Semple; I say, passing by these and some other *little things*, which I hope not to be under the necessity of exposing, I proceed to remark, 1st. That as far as respects *Paulinus*, he has since spoken for himself in the "*Christian Baptist;*" and as for my "chimeras," brother Semple has already been called upon for an explanation, which he cannot, consistently with his high standing, avoid presenting to the public.

I am sorry to see *two* sentences in this extract: Sorry, because of the regard and almost veneration I have for the author. The one is—"He is certainly wise, but not with the wisdom of God, at least not often." With what wisdom, if not the wisdom of God? Is it of the Devil? The other is, "He *seems* to be misled by an ambition to be thought a reformer." Where now that charity which thinketh no evil? And where is the proof? But I push this matter no farther, waiting for brother Semple's explanations. I hope what Solomon says about him that separateth chief friends, may not be applicable to either the tattler or the publisher of this garbled extract. I do hope that the cause I plead may never stand in need of such subterfuges or of such auxiliaries. I thank you upon the whole, brother Clack, for letting out so much of the secret. I am willing to gather honey from every flower. But my motto is,

"*Nullius addictus jurare in verba magistri*"

"*To reform the Reformation*" is indeed a hard matter—and why? Because many think the *Reformation* was complete. But what man skilled in ecclesiastical history does not know that the reformers themselves were veering about from point to point till the day of their death, and that not one of them finished the work he had begun? The greatest moral calamity that has befallen the Protestants is this, that they imagined *the Reformation was finished* when Luther and Calvin died. The history of that Reformation, like that of Bonaparte, will never be fairly given. The *Reformation* was a mixture of ten grains in one cup, *nine of which were political, and one religious.* The *Pope's chair* is found in almost every sect. All synods and councils have need of it. And the half or three-fourths of all our religious controversies is about *who shall sit in the Pope's chair.* If the virtuous and good, along with the crafty and designing, join hands in opposing, it will be hard indeed to reform the Reformation. But it is not the less necessary on this account.

But so soon as brother Semple gives an account of my chimeras, I will shew, from good authority, that these chimeras have been favorites amongst the Baptists for *ten* centuries before the Reformation, and that every grand point for which I contend has been espoused and either directly or indirectly acknowledged by the church in the wilderness for nearly twelve hundred years. We shall have the imposing weight of *great names* on both sides.

What to think of your "suggestions about making out a summary of my faith" I know not. It looks about as queer as if I should say to you—Brother Clack, well now do burn your little half sheet summary when you have made it, and let not any infant see it. Your faith is *small,* if a summary view of it could be given on one half sheet. Half a quire would not give a summary of my faith. For my faith is as summarily comprehended in the New Testament as the wisest head in christendom could compendize it.

But what use have you for my summary? To compare your summary by mine, and to decide my christian fate according to the points of resemblance between your summary and mine. You have no right to demand it of me, and I am under no moral, religious, or political obligation to give you such a summary statement; but if you wish to know for any useful and benevolent purpose my *belief* in any point or my *views* of any passage in scripture; or my *opinion* of any doubtful topic, I am at your command. It shall be given you.

I understand you published only a *part* of my first letter as yet in your paper. I do not think so well of this. I would rather see a little more justice and kindness amongst our modern professors, than a *new summary* for every new moon in the year.

Your faithful and honest friend,

A. CAMPBELL.

Scioto County, Ohio, October 13, 1827.

Brother Campbell,

THE subject of forbearance, I really think, with your correspondent *P. A.* is a subject less understood than any other in the

christian religion. And I would go farther, and express it as my opinion, that it is a subject of more *importance* than any other to those who wish to reject the creeds of the day and attempt a restoration of ancient christianity—because it it is of more importance to know how we may live in peace among ourselves—upon what principle we can enjoy each other's fellowship, and build ourselves up in our most holy faith, looking for the mercy of our Lord Jesus Christ unto eternal life; than to possess all the knowledge of the New Testament beside. To creeds I attribute all evil which has befallen christianity—to them I attribute all the ignorance of the New Testament—all the animosity and divisions which exist among christians; but I think the evil would be greater were creeds entirely discarded and christians deficient in the knowledge of that principle upon which alone they need ever hope to live in peace. In the one case I can have fellowship with any one who bows to my creed; but in the other I can have fellowship with none but myself; and to this extreme (which is a legitimate one) I am informed some have gone. Is there then no principle upon which we can peaceably and lovingly inquire after truth? or must I when I discover any thing in the word which my brethren have not, brand them with hard names because they do not see so far as myself, and withdraw from their communion or separate them from mine? I think common sense might answer, The scriptures speak of a *bond of peace*, and we are exhorted to keep the unity of the Spirit *by* the bond of peace. What, then, is this *bond of peace?* Let us examine the epistle. In the first place, then, we find the apostle Paul (Eph. chap. 1st.) giving thanks to God, who, among other things mentioned, have made known a certain secret to them, (the Apostles,) viz. that, in the fulness of time, he would gather all things in heaven and earth *under Christ*. In the second chapter we are told God had raised up Jews and Gentiles together and made them sit down together in the heavenly places *by Jesus Christ*—that *Christ* preached peace to the far off and to the nigh that *He* is our peace, (i. e. Jews and Gentiles) having abolished in his flesh every cause of enmity that he might create (out of all parties) under him one new church—*so making peace* between them. And that in consequence of all parties having the same good tidings preached to them, they had access to God exactly on the *same* grounds. This, I think, is a fair epitome of the first part of this epistle. What comes next? An exhortation to all parties to live worthy of this good news, and to preserve that union which had been effected by Christ's death on the cross, he having slain all enmity thereby. The considerations then that we have one God who has had the *same* designs of mercy to all parties—that we have one Saviour who died for all of us, and that he is nigh to all who call upon him; that he designs us to live in union and peace, seeing we have been all reconciled to God by his death, appear in the eyes of the apostle abundant reasons why all who love him should live in peace and union together. A belief *in, and love* of, the Lord Jesus Christ, I conceive then to be *the bond of peace, that which* should keep disciples together and *keep them together in peace.* And agreeably to this I find all the ancient saints acted; as if any loved the Lord, they were loved by the dis-

ciples. If they did not love him they wanted nothing to do with them as to their religious fellowship. Indeed, the very moment I admit a person is a son or heir of God, I admit he has as good a right to his part of the inheritance as I have to mine. Now every son inherits a place in the Saviour's kingdom, and I should commit a sin did I deprive him of it. But some have said there is no evidence of a man's discipleship until his immersion; and yet some of themselves would admit in their unsuspecting moments they were disciples twenty years before their immersion. My arguments I must feel to be futile when my own experience contradicts them; but "to the law and the testimony." Is not Joseph of Arimathea positively called a disciple? nay, do not the whole four evangelists bear testimony to his righteousness, and where is evidence of his immersion? The very fact of his being a *secret* disciple precludes the idea of his immersion; for had he submitted to that ordinance (which was then commanded by Heaven) his profession would have been a public one. But again, no sooner did the man who had been born blind speak in the cause of the Saviour and defend him from the malice of the Jews, than they very readily and very justly observed, "Thou art his disciple." He knew nothing of baptism at this time. There was no great difficulty in those days in deciding whether a man was a disciple of Christ or not. If he appeared to think much of the Lord Jesus, it was enough—his character was soon settled. *Apropos:* Nicodemus no sooner asked if their law could condemn Jesus before hearing him, than the pharisees immediately inquired, "Art thou also a Galilean? search and look, for out of Galilee ariseth no prophet." Honorable mention is made of his actions at the Saviour's tomb, but no hint of his immersion. I do not wish to detract from the importance and obligation of immersion; but I do contend *before we can obey the will of another we must understand it.* But why all this talk about forbearance? What have we to bear with? Can we be said to bear with another whose opinions or practices do not affect our privileges or character? As well might we say we were *suffering* under a disease which never gave any concern. I am bold to say, in no place has the apostles exhorted to forbearance, in which the matter to be borne with did not in some sense affect the standing of others. What should divide the disciples of Christ? Let us hear the apostle again, (1 Cor. i. "I hear there are divisions among you? Is Christ divided? Was Paul crucified for you? or were ye immersed in the name of Paul?" Unless Christ is divided—unless some one else has been crucified for you, and ye immersed into *different names*, ye have no ground for any division at all. So much for Paul, others to the contrary notwithstanding.

J. C. A.

WE have promised our readers some historical notices of some churches which, in late years, have attempted to remove out of Babylon. We now endeavor to redeem this pledge.—The following sketches were drawn up by the churches themselves, in answer to a request from a church in New-York, which published, in 1818, a *circular to these societies in general*, soliciting from them a *statement of their views* and practises, &c. We begin with the

letter sent from New-York, and will furnish a few of the narratives received in reply to it. We reserve our own remarks, approbatory and disapprobatory, until the documents are before our readers. Such information we deem of much importance to all who are desirous of understanding the will of the Great King. The faults and blemishes of those who have attempted a *better order* of things, are not without benefit to us who enquire after the *ancient order* of things. Many of these societies have progressed well, all things considered; and their attempts and efforts, however they may be disapprobated, are of more real importance to be known than the doings of Luther and Calvin, and other reformers from ancient popery. The time must arrive, if there be any truth in prophecy, or any knowledge of it in the world, and that before many years too, when those who have been forward in reforming *modern* popery, will be as much esteemed as those who reformed *ancient* popery. *Ed. C. B.*

THE CHURCH PROFESSING OBEDIENCE TO THE FAITH OF JESUS CHRIST; ASSEMBLING TOGETHER IN NEW-YORK;

To the Churches of Christ, scattered over the earth, to whom this communication may come—Grace, mercy, and peace be multiplied from God the Father, by the Holy Spirit, through our Lord Jesus Christ.

DEARLY BELOVED,

—That you may be better informed concerning those who thus address you, we have deemed it requisite to give the following brief sketch of our public worship—soliciting, at the same time, that wherein you may differ from us in any matter, faithfulness will dispose you to refer us to apostolic practice, plain and intelligible to the capacity of the plain and simple followers of the Lamb—*as we have not much of this world's learning*, and are disposed to admit that alone as obligatory, which can be clearly adduced from the New Testament, without the aid of sophistry or allusion to the practices of man. And we trust it may be given us from above, to receive with meekness whatever of this nature your love and concern for our welfare may dispose you to communicate.

The order, which we derive from the law of Christ, is as follows:

We require that all whom we receive into fellowship should believe in their heart, and confess with their mouth, that *Jesus is the Christ;* that he died for our sins, according to the scriptures; and that upon such confession, and such alone, they should be baptized

We hold it to be the duty and privilege of the disciples of Jesus to come together into one place, on every first day of the week, rejoicing in the recollections which that day revives—whereon the Lord Jesus destroyed the power both of hell and death, by his resurrection from the dead, and gave sure hope to his people of being raised also. When thus assembled, we proceed to attend to all the ordinances which we can discover to be enjoined by the practice of the first churches, and the commandments of the Lord *and his apostles.*

1st. Our elders presiding, and the brethren all together, (having *no fellowship in sacred things* with those who confess and obey not

the faith,) in obedience to the command, 1 Tim. ii. 1, &c.—we commence our public worship by kneeling down and offering the supplications, prayers, &c. directed in that passage—the elders by themselves, or one of the brethren selected by themselves, or one of the brethren selected by them as competent, speaking as the mouth of the body.

2d. One of the elders selects a suitable hymn or psalm, expressive of praise; in the singing of which all the members stand up and join.

3d. A portion of the word of God is read by one of the elders relative to the subject or institution of the Lord's supper; upon which thanks are given, by one of the elders or brethren, for the bread;—and after the breaking of bread—thanks for the cup;—and after taking the cup a suitable hymn or psalm is sung.

4th. A passage relative to the fellowship or contribution for the poor saints is read; then prayer for suitable dispositions, and thanksgiving for ability and privilege to contribute in this way. The collection for the saints follows.

5th. Previous to reading the holy scriptures; prayer for the Holy Spirit to open the understanding of all present, to understand and receive the sacred word. The reading consists of a chapter in the Law, one in the Prophets, and one in the New Testament. After each, a pause is made to allow opportunity to any of the brethren to make remarks by way of illustration as the subject might require.

6th. Exhortation from the word of God, by the elders or brethren.

7th. Praise.

8th. Prayer and separate.

In the evening, the church assembles for worship; after which the elders in their turn, and some other of the brethren, approved by the church, declare the gospel to those without.

A love feast is also attended to—and a meeting on a week evening—but those not appearing to be of the same strict obligation with the duties of the Lord's day, are sometimes made to give way to circumstances.

The kiss of charity, the washing of the feet, and the entertainment of the disciples, being things the performance of which arises from special occasions exemplified in the New Testament, we deem of importance to be attended to on such occasions.

Discipline is also a duty which will sometimes fall to the lot of the disciples on the Lord's day.

It may be necessary to observe, that our elders labor at their respective callings, for their support, and are not burdensome to the church; but in case of need, or that the duties of their office render aid unnecessary, the church deem it their duty and privilege to communicate liberally to them, as "the laborer is worthy of his hire."

As to our intercourse with the world, we require strict uprightness in walk and in dealing, sobriety in spirit and behaviour—kindness toward all, even enemies—no evil speaking of any—but zeal for every good work—whether it respect the bodies or souls of

men. In a word, that righteousness of character before all me which the word enjoins as the evidence of being in Christ, and the recommendation of his religion to mankind. We believe als that according to the word of God, christians should be subject t "the powers that be" in every nation, unless where any of the commands might require a breach of the law of Christ. Cons quently, that disciples should have no lot or part in any combin tions for the overthrow or disturbance of governments—it beir injurious to the cause of Jesus our Lord, that any of his peop should suffer justly in this world as evil doers. 1. Pet. 2.

In our relationship to each other as christians, we are all bretl ren, having no distinction in the church, except what gifts necess rily create—but we do not therefore seek to abolish, nor interfer with those earthly distinctions which our respective stations in th world may require, unless where, and so far as these might clas with the authority of the divine word.

We view it as our duty to be subject to, and to forbear eac other, to please our brethren, and not wound their weak consc ence; but to deny ourselves, and in all things seek the peace an comfort of the church, where such compliance would not counter ance error. We esteem it also to be our duty to love our brethre in deed as well as in word; holding our substance (which we hav as the stewards of God) in readiness to supply their necessitie showing by our willingness to contribute, that we walk by faith an not by sight, and are laying up our treasure where no moth ca corrupt, nor thief break through and steal.

The questions and disputations that generally prevail among pr fessing christians have no place, among us: their reasonings an speculations occupy no part of our time. The knowledge of th simple truth, declared by the Lord Jesus and his apostles—and th practical godliness arising from that knowledge, are the thing whereon we desire to bestow our attention.

It should not be omitted, that in all our measures and decision unanimity, and not majority, is deemed the scriptural rule.

There are scattered over this continent, a few small societie who have conformed in part to the simplicity of the apostolic fait and practice. We also address to such a similar epistle, and shoul you favor us with your correspondence, we purpose, if the Lor will, to make known the result of this our communication, to al whom we shall have reason to esteem disciples of the Lord Jesus

The date of your coming together—the number of members—whether you have elders and deacons—together with any addi tional information, will be very acceptable to the church that thu addresses you.

Now may He who was dead, and is alive, and lives—over all, Go blessed for ever, preserve you blameless—to Him be glory bot now and for-ever. Amen.

Approved and adopted by the church, and signed in their behalf by Elders *William Ovington*, *Henry Erritt*,

Deacons *Jonathan Hatfield*, *James Saunders*, *Benj. Hendrickson*.

New York, March 1, 1818.

The Church of Christ meeting in Morrison's Court, Glasgow, to their brethren the Church of Christ in New York.

DEARLY BELOVED,

Your epistle of March the 1st came duly to us, and our joy and gratitude to the Father of mercies have been excited by this instance of a society of believers in Christ, meeting together among themselves, and separating from the world and from false professors, in order to walk according to the dictates of the kingdom of Zion, directed by his word and spirit in the exhibition of his kingdom. We are glad to observe also your zeal for ancient brotherly intercourse between churches holding the same faith and observing the same practices—an attainment too much neglected in our days. In apostolic times, a member of one christian church had access to fellowship in another, on the footing of his membership in the former alone. Thus Phebe is commended to the church at Rome, as being a member of the church at Cenchrea, Rom. xvi. 1. 2. and it appears that such recommendations were usual in those times. 2 Cor. iii. 1, 2, 3.

To maintain such brotherly intercourse, both in a church and between different churches, it is necessary to guard both against too much and too little forbearance; and especially in respect to the external order of the society. Accordingly, any shades of difference from your practices which are among us, we think should not affect or mar our relation as sister churches.

We, as well as you, require such as we receive into our fellowship to believe in their hearts, and confess with their mouths, that "Jesus is the Christ, the Son of God." We think the scriptural meaning of this expression includes the belief of the character of God manifest in the flesh, and of the all-perfect and all-efficacious atonement which he hath made by shedding his blood: it includes also the belief of the promise, that whosoever believes the testimony of God respecting the efficacy of the atonement, shall be saved. The profession that Jesus is the Christ, includes also the acknowledgment of the dominion of the Redeemer, and the authority of his laws; that he is both "Lord and Christ." With regard to both faith and practice, we hold the *meaning* of a passage to be the word of God, rather than any form of speech. Hence, when a person professes to believe that "Jesus is the Christ," we satisfy ourselves that he understands and believes those words in the scriptural sense; for whilst we know that "no man can call Jesus Lord, but by the Spirit of God," we know also that many say to Jesus, "Lord, Lord," who have no *part* in his kingdom. The gospel contains the *testimony* of God respecting the Saviour and the salvation, the dignity of the Saviour's character and the efficacy and satisfactory nature of the atonement, and the completeness of the glorious redemption. It contains also the divine promise, that whosoever is illuminated to believe the divine testimony shall be saved, and is by this faith justified. Such as make a credible profession of this faith we baptize and receive into fellowship with the church.

On the first day of the week we count it our duty and privilege to meet, and joyfully commemorate the death of Christ as an atonement for sin, and his resurrection as the pledge of our justification,

as that by virtue of which we are raised to the "newness of life," and as the sample and the earnest of our deliverance from the power of the grave at the last day. In these exercises we think it our duty to promote the glory of God and our mutual edification.

In our social observances on the Lord's day, we judge worshipping "in spirit and in truth" to be chiefly important, rather than any particular arrangement of observances, or any particular bodily exercizes in them.

Except that we begin with praise and prayer, and interpose these exercises between the other observances, our general arrangement is taken from the words, Acts ii. "they continued in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." In the forenoon we commence with praise and prayer, each twice; the first referring to the Lord's day, the second before reading the word. Then we read in the historical part of the Old Testament, from the beginning to the end of either. We read also in those books called Hagiographa, i. e. Job, and to the end of Canticles; and we read also in the historical part of the New Testament, i. e. from the beginning to the end of the Acts of the Apostles. We next sing and pray with a view to the exercise, and attend to mutual exhortation and instruction; and then conclude with prayer, praise, and the dismission. In the middle of the day, as many of the members as find it convenient meet to a temporal repast, where we think it right to inquire after each other's welfare, and to cultivate familiarity with each other. This is our love feast. In the afternoon we commence, as in the forenoon, with praise and prayer, each twice. Then we again attend to the apostle's doctrine by reading the prophets and apostles. We next praise and pray, with a view to the collection, or fellowship. We next attend to the Lord's supper, the observance being preceded by praise, and a reference to the institution, and thanksgiving preceding both the bread and the cup. After the supper a hymn is sung, and then (for some time past) prayer, and a discourse by one of the pastors or preachers, and conclude as in the forenoon. In the forenoon the members of the church sit generally apart from others; in the afternoon, almost universally so. And we are advancing more and more in this, whilst we still forbear on it. Such is our ordinary procedure; but we dont think it essential. Until lately the Lord's supper was our last observance, except praise and prayer. We stand at prayer and praise. In our "measures and decisions," the voice of the church is fairly taken, and the minority generally fall in with the majority. The difference generally arises from a misunderstanding, and is removed by explanation; or the difference may relate to a point not settled by the scriptures. and then it ought to be matter of forbearance. Tn exact a greater unanimity than this, leads, we think, to tyranny on one part and hypocrisy on the other, and to endless divisions of churches. Such is our mode, and we think it warranted by the word of God. But we do not blame you for commencing with prayer, though we think the words "first of all," 1 Tim. ii. 1. 1. and "first," 1 Tim. i. 16. mean "principally" *and chiefly," or chiefly* and chief. And we read, "Enter into *his gates and courts with praise.*" We will not blame you for

kneeling at prayer, and we expect you will not blame us for standing at this exercise. We do not blame you for reading your warrant regularly before the Lord's supper and the collection; nor would we blame you though you should read a similar warrant regularly before prayers and praises, and the readings and exhortations; though we do not think this necessary. We expect you will not blame us though we sometimes read these warrants, sometimes refer to them, and sometimes suppose them understood and admitted.

Such differences as subsist between us, we think, should not be grounds of separation nor matters of dispute among churches. "We must contend earnestly for the faith;" but unlearned questions, i. e. questions to which the word affords no decided answer, we must "avoid." If we do not avoid such disputes, they are sure to "engender strifes," and are the great cause of division, both among disciples and churches.

Regarding brotherly intercourse, and our conduct in the world both to men in general, and to rulers, your letter expresses our sentiments, and those of the churches with which we have fellowship.

Such churches as ours have existed in Scotland, at Edinburgh and Glasgow, from thirty to forty years. Of late (1812) a division took place on the question of small societies, without pastors, having a right to use the Lord's supper. We took the affirmative of this question. We differ from some other Baptists also in receiving *only baptized* believers, whilst they plead for admitting all true believers to their fellowship. We differ from others who forbid the brotherly exhortations on the Lord's day in the public meetings of the church. Our members are about one hundred and eighty. Those of our sister church at Paisley about the same. There are besides a number of churches, as at Perth, London, Liverpool, &c. &c. and many societies without pastors, with whom we are in the habit of christian intercourse.

We are, on behalf of the church here, who wish you grace, mercy, and peace, in Christ Jesus, yours for the gospel's sake,

JAMES WATT,
JAMES BUCHAN.

Glasgow, May 10, 1818.

ASSOCIATIONS.

NUMEROUS complaints have been forwarded to this office from different parts of the country of certain great stretches after dictatorial power, on the part of some leading members of Regular Baptist Associations, within the last two years. Whether it is that Satan has become exceeding wroth because his time is short, or whether it is owing to the natural operation of the heretical principles on which such bodies are generally built, I presume not to decide. But so it is, that efforts for pontifical power and arbitrary decisions are becoming more common than formerly. We are happy to learn that in every instance, or almost every instance, Haman has been hung upon the gallows erected for Mordecai the Jew.

A long account of the doings of some members of the last Stillwater Association, Ohio, and another account of certain tyrannical acts of a committee of the Franklin Association, Va. have been lately received. They are too long for insertion, and too much similarity in all these ecclesiastic affairs, to render them useful. We feel no pleasure in giving such details, any farther than necessary to exhibit the spirit of such institutions. We are also happy in discovering that in almost every instance the good sense of a majority of the members of these courts are so far enlightened as to defeat the attempts of those spiritual demagogues. None have been injured in any of the late outrages except the undertakers to lord it over the consciences of their brethren. These have almost uniformly fallen into the pit they have digged. I do not wish to perpetuate the names of the actors, and therefore, in hopes of their reformation, we dismiss them all with this general notice.

EDITOR.

Extract of a letter to the Editor, from a much esteemed brother in Christ, dated Steubenville, Ohio, October 13, 1827.

"ON last First day I attended the yearly meeting at Hubbard, in company with brothers Bently and Osborne. On Saturday we each of us, delivered a sermon—*just as well as ever we could!* and on the Lord's day there came together a multitude of men, women, and children, such as I have seldom seen.

Eight days previous, a few, perhaps seven or eight, disciples who abhorred the "ancient order of things," and had broken off from the body of the church, held a yearly meeting, at which, *in propria persona,* appeared Mr. W———, &c. &c. His preachments turned chiefly upon "*Campbellitism.*" Among some of his mildest compliments to the authors and supporters of "ancient things" were the following: "They are vessels of wrath and agents of the Devil" "Hell never was more pleased than when she enlisted them."

In the evening a couple of men introduced themselves into the room in which we were sitting; after making the best excuse they could, they informed us that they were come to talk with us concerning the many extraordinary things which had been spoken that day. They afterwards informed us that they, or one of them at least, were present when Mr. W——— gave us all such a handsome flogging, and that it was in the expectation of a bold and pointed retaliation, that so many come out to hear us; but in this they were greatly disappointed—for the King's commandment being, in such cases, to "answer him not," we kept the King's high way without turning to the *right* or *left,* and reasoned with the multitude, for justice, temperance, and a judgment to come, until many were exceedingly affected."——

"Perhaps only two things are necessary to restore the "ancient order of things" in toto: *Messengers* or evangelists to gain ground; bishops and deacons to retain it. The bishops and deacons who *form the domestic order* must be what the apostle describes, *didactic, holy, hospitable* men—like old bishop Hall, of Hubbard, *a man of primitive simplicity* truly! and profoundly versed in the

letter of scripture. The messengers must be at the direction of the particular churches sending them forth—men of enterprise, wisdom, eloquence, the boast of christianity, the glory of Christ! All the churches to whom I have mentioned thisseem to receive it eagerly, and three or four hope to employ messengers shortly—But it is your privilege to examine the propriety of this. Is it scriptural?"

NEW TESTAMENT.

FROM the demand for the New Translation, its superiority now being so generally acknowledged by those who have read it it is intended in a few days to issue proposals for a second edition of it. The intention of this notice is to solicit from the colleges in the United States; from the learned teachers of christianity of all denominations; from the pious students of the sacred writings, learned or unlearned, their objections to the work as respects either matter or manner, substance or form. Let us have all objections, candid or uncandid, that we may profit from them, and lay them before the readers of the second edition. Those we have received we are thankful for, and will make a good use of in the second edition. As we do most sincerely and solemnly disavow any party or sectarian feeling or interest; as in fact and truth, we have none; we do wish that the good and wise of all denominations would contribute any thing and every thing in their power to the perfection of an English version of the New Testament. The captious and ill disposed critics, if any such there be, let them too speak out or ever after hold their peace. Let all communications on this subject be addressed, as soon as possible, to the Editor of the Christian Baptist, that he may examine and have them in readiness for the second edition. EDITOR.

HAVING exhausted our funds in a second edition of the *Christian Baptist*, which is now out of press, and will be forwarded to subscribers immediately; and being about to undertake a second edition of the New Translation, we most earnestly request our subscribers and agents to remember us—we mean such of them as have not remembered us in a pecuniary way for a good long while back. We guarantee all remittances made by mail to us, if well inclosed and correctly addressed to us at Bethany, Brooke county, Va. Subscribers who have paid nothing from the commencement of this work, can now, if they please, remit to us Five Dollars for the five volumes. Bank notes, paying specie, not farther South than Virginia, nor North than New York, are receivable by us. United States is generally preferred; but Virginia, Ohio, Maryland, or Pennsylvania bank bills are generally at par here. We have never been much in the habit of dunning, and we do not like to get into such a habit; we therefore hope that it may not become necessary. To many of our agents and subscribers we have good reason to tender our unfeigned thanks for their punctuality and *fidelity*. EDITOR.

OBITUARY NOTICE.

AFTER the first form of this number was in type, on Monday, the 22d ult. at nearly 11 o'clock A. M. after a tedious and painful illness of a consumptive character, which she bore with the utmost fortitude, patience, and resignation—departed this life, MRS. MARGARET CAMPBELL, consort of the editor of this paper, aged 36 years. The deceased was a christian in profession and practice, and did in her life and deportment for many years recommend the excellency of the christian profession to all her acquaintance; and during her long illness, and in her death, she did exhibit to her numerous connexions and friends how tranquilly and cheerfully a christian can meet death and resign the spirit into the hands of a gracious and divine Redeemer. "I die," she said, "without an anxiety about any thing upon the earth, having committed all that interests me into the hands of my faithful and gracious Heavenly Father—and in the confident expectation of a glorious resurrection when the Lord Jesus appears unto the salvation of all who trust in him." Without an effort towards a eulogy or an encomium—without a single bias from the most endearing relation—we simply announce the above event for the information of a numerous acquaintance, widely extended, and as an apology for the delay of the present number beyond the usual time. Her dying address to her five surviving little daughters, we may, for their benefit and that of others, shortly lay before our readers in a subsequent number. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

NEW AGENTS.

Pennsylvania—Thomas L. Rees, Philadelphia city.
Tennessee—Levi Roberts, Shelbyville.
South Carolina—Thomas M'Millan, Beaufort.
Virginia—John Wilson, Grave Creek; Shadrach Mustain, Pittsylvania,
Ohio—John C. Ashley, Portsmouth.

ERRATUM.

Through inattention of the compositor in correcting the proof sheet of the first *form* of this number, a "*transposition*" of some five lines at the bottom of the 75th page has been made, rendering the meaning of the writer obscure. The reader will please correct this mistake by reading said lines in the order following:

"To meet you in the face: You say I "have *two* creeds—the Bible and "my *meaning* of it." Now you say, "We have no more." We have "*the Bible and our meaning* of it. We are more honest than you. We "*give our meaning in* writing. You keep yours in the evanescent "*form of sound*. Here, then, gentlemen, I lay my hand upon your".

CHRISTIAN BAPTIST.

No. 5—Vol. V] BETHANY, B. C. VA. Dec. 3, 1827. *[Whole No 53*

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii. 8—10.]

Prove all things: hold fast that which is good

[Paul the Apostle.]

JULY 31. 1818.

The Church of Christ assembling in Leith Walk Edinburgh—to the Church of Christ in New York—Grace unto you, and peace from God the Father, and from the Lord Jesus Christ.

DEAR BRETHREN,

WE have been much refreshed, and edified, by the communication with which you have favored us. Convinced, that the more general diffusion of the gospel of the kingdom must be accompanied with a greater degree of union among believers, and that that union can only be produced by renouncing our own wisdom, and keeping the ordinances as delivered by the apostles, 1 Cor. xi. 2.—We endeavor in all things to observe the instructions contained in the New Testament. We are, however, deeply sensible, from what we observe in others, and still more from our own experience, that we are prone to be misled and blinded by prejudice, while professing a desire to do the will of God; and therefore we are happy to communicate with our brethren, that we may be mutually profitable to each other.

In compliance with your wish, we shall now proceed to give you a brief sketch of our history as a church, and inform you of the manner in which we conduct our worship. In most respects it agrees with your practice, and where it differs, we shall mention to you the reasons of our conduct.

It is about twenty years since we were first associated together. At that time, we observed the Lord's supper once a month; and although we had a pastor, we also procured a succession of preachers from a distance, whose discourses were more addressed to those who were without than to the church.

Our first step towards scriptural order, was our beginning to break bread every Lord's day. In examining this subject we learned, that the churches of Christ, to the end of the world, ought in all things to be guided by the apostolic traditions.

The subject of mutual exhortation and discipline on the Lord's day was next agitated. These had formerly been attended to at our weekly evening meeting, but we became convinced, that whatever is enjoined on the churches, should be observed on the first day of the week, as this is the only day on which the disciples are

commanded to assemble, and on which the great body of the church are able to attend. About the same time, the question of baptism came under our consideration; and in consequence of many being baptized, and mutual exhortation and discipline on the Lord's day being introduced, a considerable number left us, who still continue to assemble as an Independent church. This took place about ten years ago, since which time we have observed our present order.

Our number is about two hundred and fifty. We have three elders and four deacons: we had four elders; but one of them (brother Thompson) has for many years been desirous of preaching Christ in foreign lands, and has left us with this intention. He was commended to the Lord for the work, by prayer, with fasting and laying on of hands. He sailed on the 12th instant from Liverpool for Buenos Ayres, as he considered the southern part of your continent to be more neglected than any other missionary field. We request your constant prayers on his behalf.

We meet at half past 10 on the Lord's day morning. After prayer by the presiding elder, (in which 1 Tim. ii. 1, 2. is particularly attended to,) any case of discipline which requires to be mentioned, is laid before the church; the names of those who have applied for fellowship are also read, and the result of the conversation which the elders and two or more of the brethren have had with them, is stated. If the church be satisfied they are baptized in the course of the week, and received next Lord's day. On their admission they are saluted with a kiss by the presiding elder, while the church stands up in token of approbation. We consider it necessaty, not only to inquire into the views of the gospel which those who apply to the church entertain; but we endeavor to ascertain whether they are acting under its influence. We know from the testimony of God that the truth works effectually in all who believe; but we see many who make a scriptural profession of faith without bringing forth the fruits of righteousness, and consequently show that they are not standing in the true grace of God. Hence the necessity of inquiring into the conduct of men, since they have professed to know the truth. The example of scripture is clear on this subject. Paul's confession must have been unexceptionable; yet the disciples did not receive him till they heard the testimony of Barnabas respecting his conduct. The presiding elder then gives out a psalm or hymn, in singing which the brethren join, standing. A chapter is read from the Old Testament, and a corresponding one from the New. (We go regularly through the Old Testament in the morning, and through the New in the afternoon.) One of the brethren is called on by the elder to engage in prayer, and at the conclusion of this and all our prayers the church says *Amen*. Praise. The elder, after a few observations on the Lord's supper, gives thanks, or calls on one of the brethren to do so. The bread is then handed about by the deacons. In like manner the cup, after giving thanks. Praise. The contribution is made for the poor, and once a month an extraordinary collection for promoting the spread of the gospel. The brethren are invited to teach and to admonish each other. Praise;

Prayer by one of the brethren. The church is called on to salute each other with a holy kiss, and separate.

We meet again at a quarter past two o'clock, after an interval of nearly an hour and a half. We begin with praise. A chapter in the Old and one in the New Testament are read. Prayer by one of the brethren. Praise. One or more of the elders teach. Prayer, praise, and separate at four o'clock.

We have a meeting at six in the evening; but this is not attended by all the brethren—some being engaged in instructing their families, others in teaching Sabbath schools, &c. After praise, reading a chapter, prayer, and praise, one of the elders preaches, and has particularly in view those that are without. On the third Lord's day of the month, we have in the evening a prayer meeting for the spread of the gospel, when any interesting intelligence which has been received is read.

On Wednesday evening we meet for an hour; when, after praise and prayer, one of the elders teaches. We conclude with prayer and praise. On Friday we do the same, only the time is occupied by the exhortations of the brethren.

Having thus, beloved, given you a full account of our order, we shall now make a few remarks on some points in which a slight difference appears to subsist between you and us. In doing so, we address you with all affection, and entreat you to bear with us. We have all much to learn, and none of us imagine we have already attained, or are already perfect.

1st. We do not kneel in prayer, we stand both in prayer and singing. This does not arise from thinking that kneeling is unscriptural, but because our seats are not so constructed as to render it convenient, and we find both postures recognised in the word of God.

2d. We are not quite sure whether we understand you, when you say, "Having no fellowship in sacred things with those who confess and obey not the faith." We have no idea of a believer having fellowship in worship with an unbeliever. "How shall they call on him in whom they have not believed?" But we have known persons who entertain ideas on this subject which we judge to be unscriptural. Not only do they maintain that the church should sit together, (which we approve and practise,) but they entertain a dread of others *seeming* to join with them, of which we cannot perceive a trace in the word of God. Under the influence of this apprehension, some intimate to those who are present that they are not to stand up when the church prays or praises; others do not read the hymns lest any but the church should sing. There is not a shadow of any such thing in the apostolic history. We find prayer employed by the apostles in order to bring men to the knowledge of the truth, Acts xxvii. 35. xxviii. 8. and no apprehensions are ever expressed of unbelievers *appearing* to join in worship by putting themselves in the same posture with believers. Besides, where any number attend there generally are some disciples of Christ not connected with the church, and who consequently *can, and do join* in prayer and praise; and we know no reason

why any man should forbid them. We know it has been said we might as well admit unbelievers to the Lord's supper as suffer them to stand up along with the church in prayer or praise. But by receiving them to break bread, we acknowlege them to be disciples, members of the body of Christ; whereas their placing themselves in the same posture with the church, implies no acknowledgment of them, on our part, as believers. On the whole, we think any attempt to prevent the hearers from assuming the same posture as the church, in any part of their worship, is unscriptural. It gives a false view of the encouragement given by Jesus to sinners, and while it has a *show* of faithfulness, it is calculated to foster a temper towards those who are without very different from what Christ has enjoined on his people. We do not know that your sentiments, beloved, differ from our own on this subject. If they do, we trust you will take our observations in good part, as we have known much evil result from the practice to which we have referred.

3d. We observe that you attend to a love-feast, but do not consider it "of the same strict obligation with the duties of the Lord's day." That any number of the church may eat and drink together according to circumstances, we are fully satisfied; but we see nothing like a love-feast in the New Testament, except the Lord's supper, 1 Cor. v. 8. The only passages on which what has been called a *love-feast* is founded, are, we believe, 2 Peter ii. 13. Jude 12. But if these refer to any feast observed by the churches, we see no reason to doubt that it is exclusively the Lord's supper: for we not only find no other feast enjoined on the churches, but we have positive evidence that it is improper on other occasions to eat and drink in the church. When the apostle reproves the Corinthians for satisfying their hunger while professing to eat the Lord's supper, he says, Have ye not *houses* to eat and drink in? 1 Cor. xi. 22. Had he appointed any thing like a modern love-feast, surely he would not have restricted their eating and drinking to their own houses. From comparing the various passages on this subject, we learn, that in partaking of the Lord's supper, we are not to satisfy our hunger, and that the place for doing so is our own houses, where we may exercise hospitality to our brethren, but that the church ought not to come together to eat and drink. We do not approve of holding any religious service as not being of "strict obligation." Every part of our worship is either commanded or not; if commanded, we are bound to obey; if not, it is in fact prohibited. As to the church meeting on week days, it is not enjoined; but social prayer, &c. is enjoined, and always proper when circumstances permit.

4th. As to washing the feet, it was a piece of hospitality which was general in the east; the neglect of it was an evidence of want of respect, Luke vii. 44. but we do not consider ourselves bound to observe this, more than any other civil custom, such as girding *ourselves* when about to engage in any work, John xiii. 4. If we *compare the account* of our Lord's washing his disciples' feet, as *given by John, with* the parallel passage in Luke, we shall find

that it was intended as a reproof to his disciples, who, during supper, were disputing who should be greatest. The Lord said nothing at the time, but after supper rose and washed their feet, thus pointing out to them the way to true greatness in his kingdom. Compare Luke xxii. 24. 27. with John xiii. 5. 17. If washing our brother's feet were necessary for his comfort on any particular occasion, it would be our duty, just as it would be so to lay down our lives for the brethren, 1 John iii. 16. but as the latter is our duty only in peculiar circumstances, so we think is the former.

5th. The kiss of charity we consider to be very different. From the earliest ages a kiss has been the highest token of affection. It is not confined to any particular country, but being a natural expression of love, is universally practised. Customs may change as to the ordinary expressions of good will to an acquaintance; but if a son had been lost and were found, his father and mother would be impelled by nature to kiss him. The Lord does not interfere with civil customs, and in these his disciples ought not to affect singularity. As it is improper in believers to dress in a different manner from others, so when meeting on the street, they ought not to distinguish themselves by any peculiarity of address. But in the churches of the saints there is neither European nor Asiatic. Every distinction is lost in the character of disciples of Jesus, and to him alone all are to be subject. When he directs such a society to observe any thing, they are not at liberty to suppose that their obedience may be suspended on the local customs of the country in which they sojourn. Now the precept to salute one another with a holy kiss, is expressly given to the churches at Corinth and Thessalonica, 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. But this, it is supposed by some, is only to be done on "special occasions." We should be glad to know what these occasions are, for, respecting them the scripture is silent. The commandment does not refer to the occasional meetings of individuals, for it is given to the churches, and includes *all* the brethren. If it be alleged, that although given to the church, it is to be observed by the brethren, not collectively, but individually—we reply, this is the very argument adduced against mutual exhortation in the church; and those who do not practise salutation cannot, with any consistency, disapprove of the sentiments of those who affirm that the precepts to exhort each other do not refer to the church when assembled, but to our intercourse as individuals. We believe, however, the true reason of the prejudices of some disciples against salutation in the church, is, that it appears to them formal and unnatural. No doubt all the ordinances may degenerate into form; for instance, our meeting on every first day of the week, and proceeding in the same manner, may be nothing better than a form; we may draw near to God with our mouths, and honor him with our lips, while our hearts are far from him; and some have objected to the weekly observance of the Lord's supper on this very ground. It is certainly our duty to watch and pray against formality in our religious duties; but we do not see that we are more liable to become formal *in obeying the commandment* to salute each other, than in attending

to the other ordinances. And is there any thing unnatural in the family of Christ, when they meet to commemorate his death and resurrection, expressing their mutual love by giving each other the highest token of affection? and why should it be thought a thing incredible that he should give such a commandment, who has said, By this shall all men know that ye are my disciples if ye have love one to another? who has described his people as brethren, as one body, as members one of another? The commandment to salute each other with a holy kiss, is *five times* repeated in the New Testament, and is delivered to the churches over the whole of the then known world, from Rome in the west, to Pontus and Cappadocia in the east.

5th. As to what you say of unanimity, and not majority, being the scriptural rule for the churches, we fully agree with you that the idea of voting in a church is improper. But you will observe that the New Testament lays down no rule on the subject of unanimity, and therefore we do not consider ourselves at liberty to do so.—Unanimity is most desirable, but it may not be always attainable, and we should be sorry to insist on any thing which might tempt our brethren to hypocrisy. Some churches profess to hold the necessity of unanimity, and most consistently separate those who do not see exactly with the church, *i. e.* the majority. But this we hold to be unscriptural; and that while it is our duty to pray for unanimity, we are not entitled to add to the word of God by laying down a rule for the churches on this subject.

6th. There is one other point to which we would now, beloved, direct your attention. We do not know from your letter whether you are like-minded with us or not on the subject of *forbearance*, but we deem it highly important to be understood by all the disciples of Christ.

We are fully satisfied that only believers ought to be baptized. This is evident, 1st. From the precept given to the apostles, Mark xvi. 15, 16. which is as plain as any law of Moses. 2d. From the uniformity of the apostolic practice as recorded in the New Testament. Acts ii. 42. viii. 12, 13. 36, 37. xviii. 8. &c. 3d. From the explanation which is given of the import of the institution, by which it is necessarily restricted to believers, Rom. vi. Col. ii. &c. We are aware that error on this subject implies considerable darkness respecting the new covenant as distinguished from the old. We know also that the confounding of the two covenants lies at the root of most of the corruptions of christianity. But notwithstanding this, we see many who are evidently taught of God, who adorn the doctrine of Jesus, and enjoy fellowship with the Father and with his Son, who have not been baptized, and that not from being ashamed to confess Christ, but from not understanding his will on that subject.

The question whether such persons should be received into the churches, has been frequently agitated in this country. We have *only once been* put to the test by such an application being made, *and we saw it to be our* duty to receive the person, although unbaptized. *Our reasons* were these:—

1st. There is no example in the New Testament, of any disciple being refused fellowship with the churches of the saints, altho' various differences of sentiment prevailed. A church of Christ is a school for training up his disciples, and we conceive the only terms of admission are, that they give evidence of belonging to him. Hence we dare not refuse to receive a believer, although unbaptized.

2d. We are expressly commanded to receive those who are weak in the faith, Rom. xiv. 1. "to receive one another, as Christ also hath received us to the glory of God," Rom xv. 7. Now, a disciple who holds infant baptism is, in this respect weak, yet he is in the faith; and, therefore, we think ourselves bound to receive him. We know it has been said, that the 14th and 15th chapters of the Romans refer to things in thenselves indifferent, and that the precepts above quoted, respect only such matters; but those who argue thus, have not duly considered the subject. Meats and drinks are doubtless indifferent in themselves; but their introduction into religion is not a matter of indifference. The whole system of antichrist is founded on an attempt to introduce Jewish observances into the kingdom of Christ. The observance of days is spoken of in connexion with the precept to receive the weak believer, Rom. xiv. 5. and yet the apostle elsewhere declares, that the observance of days and times led him to fear that the Galatians had never received the truth, Gal. iv. 10, 11. We, therefore, understand the precepts, to receive him that is weak in the faith, in their plain and obvious meaning, and consider them as referring to any error into which a real disciple of Christ may fall. Of this we have a striking proof, 1 Cor. viii. where great ignorance on most important subjects, is declared to be compatible with true discipleship.

3d. We shall just refer to one more passage on this subject, Phil. iii. 15, 16. "Let us, therefore, as many as be perfect, be thus minded: and if, in any thing, ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." This appears conclusive on this question, and, therefore, while we pray that grace may be with all those who love our Lord Jesus Christ in sincerity, we cannot refuse to receive any of them who desire to observe the institutions on which we are agreed; and this we are convinced is the scripture way to unity of sentiment, which ought constantly to be the subject of our fervent prayers.

Such, beloved, are the observations which have occurred to us on the perusal of your letter. We regret that in consequence of the corruptions introduced into the kingdom of Jesus, it is necessary for his disciples to say so much about the external order of his churches. On this there ought to be no difference, and the time is approaching, when the existing differences shall be done away. It would have been far more agreeable to us, and we are assured also to you, to have written each other of the glory and dignity of the person of Immanuel; of the height, and depth, and breadth, and length, of his love; of the fulness of his atonement; of the freeness

of his salvation; of the powerful obligations under which we are laid to live devoted to Him who purchased us with his blood. We should have preferred dwelling on the delight which we ought to feel in his service, the care we ought to take to adorn his doctrine, walking before our houses with a perfect heart, worshipping God in our families, manifesting our delight in the meeting with our brethren, and meditating on it at home—in short, whether we eat or drink, or whatsoever we do, doing all to the glory of God.

But we are very sensible, that it is necessary, diligently to search for the footsteps of Christ,s flock in regard to his institutions; for they are all calculated to promote that holiness, withou twhich no man shall see the Lord, and all the contrivances and commandments of men in religion turn us from the truth.

It is, however, highly important that we should be on our guard against the wiles of the devil. He is transformed into an angel of light, and, through the deceitfulness of our hearts, may divert our attention from that righteousness, and peace, and joy in the Holy Ghost, in which the kingdom of God consists; while we are zealously contending for those institutions, the real object of which is to promote every holy temper of mind.

In the course of our experience, we have seen not a few, who, while they *appeared* to be advancing in the knowledge of the nature of the kingdom of Christ, were evidently loosing spirituality of mind, and becoming much less exemplary in their conduct than formerly. We have seen such make shipwreck of faith and a good conscience; while others, whose views they despised as being nearer Judaism than christianity, have lived honorably, and died triumphing in the hope of eternal life through Christ.

Do we, therefore, account the ordinances of Jesus to be of little importance? Do we adopt the sentiments of those, who seem to think that the churches of Christ may do what seemeth good in their own eyes, according to their views of expediency? By no means, any more than we neglect the scriptures, because those who are unlearned and unstable, wrest them to their own destruction. But we wish to approve ourselves the servants of God, by the armour of righteousness on the right hand and on the left.

It is our earnest prayer for you, beloved brethren, that ye may stand complete in all the will of God; that your light may so shine before men, that others, seeing your good works, may glorify our heavenly Father; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, shining among them as lights in the world.—Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, *working in you* that which is well-pleasing in his sight, through *Jesus Christ; to whom be glory* for ever and ever. Amen.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. XXI.

Being an extract from the preface to a new selection of psalms, hymns, and spiritual songs, about to be issued from this press.

PSALM and hymn singing, like every other part of christian worship, has been corrupted by sectarianism. This demon, whose name is Legion, has possessed all our spirits, and given a wrong direction to almost all our religious actions. A consistent sectary not only contends for a few dry abstract opinions, nicknamed "articles of belief," or "essential points," but these he sings and prays with a zeal proportioned to the opposition made to them. How loud and how long does the Arminian sing his *free grace*, while he argues against the Calvinists' *sovereign* grace. And in what animating strains does the Calvinist sing of his *imputed righteousness* in the presence of the Arminian, who he supposes is seeking to be justified by his works. Annihilate these sects, and these hymns either die with them, or undergo a new modification. He that sings them in the spirit of the sect, pays homage to the idol of a party, but worships not the God of the whole earth. Were I asked for a good criterion of a sectarian spirit, I would answer, When a person derives more pleasure from the contemplation of a tenet because of the opposition made to it, than he would, did no such opposition exist; or when he is more opposed to a tenet because of the system to which it belongs or the people who hold it, than on account of its own innate meaning and tendency, he acts the sectary and not the christian: and so of all predilections and antipathies, when they are created, guided, or controlled by any thing extrinsic of the subject matter itself.

Our hymns are, for the most part, our creed in metre, while it appears in the prose form in our confessions. A methodistic sermon must be succeeded by a methodistic hymn, and a methodistic mode of singing it. And so of the Presbyterian. There is little or no difference in any sect in this one particular. Even the Quaker is not singular here; for as he has no regular sermon he has no regular song, hymn, nor prayer. Those who have many frames and great vicissitudes of feeling, sing and pray much about them, and those who are more speculative than practical, prefer exercises of intellect to those of the heart or affections.

The hymn book is as good an index to the brains and to the hearts of a people as the creed book; and scarce a "sermon is preached" which is not followed up by a corresponding hymn or song.

Does the preacher preach up Sinai instead of Calvary, Moses instead of Christ, to convince or convict his audience? Then he sings—

"Awak'd by Sinai's awful sound,
"My soul in bonds of guilt I found,
"And knew not where to go;
"O'erwhelm'd with sin, with anguish slain,
"The sinner must be *born again*,
"*Or* sink to endless woe."

"When to the law I trembling fled,
"It pour'd its curses on my head;
"I no relief could find.
"*This fearful truth* increas'd my pain,
"The sinner must be *born again*."

"Again did Sinai's thunder roll,
"And guilt lay heavy on my soul,
"A vast unwieldly load!
"Alas! I read and saw it plain,
"The sinner must be *born again*,
"Or drink the wrath of God."

I know of nothing more anti-evangelical than the above verses; but they suit one of our law convincing sermons, and the whole congregation must sing, suit or non-suit the one half of them. But to finish the climax, this exercise is called *praising God*.

But again—Does the preacher teach his congregation that the time and place when and where the sinner should be converted was decreed from all eternity? Then out of complaisance to the preacher the congregation must *praise* the Lord by singing—

"'Twas fix'd in God's eternal mind
"When his dear sons should mercy find:
"From everlasting he decreed
"*When* every good should be convey'd."

"Determin'd was the manner how
"We should be brought the Lord to know;
"Yea, he decreed the very place
"*Where* he would call us by his grace."

Is the absolute and unconditional perseverance of all the converted taught? Then, after sermon, all must sing—

"Safe in the arms of Sovereign Love
"We ever shall remain,
"Nor shall the rage of earth or hell
"Make thy dear counsels vain."

"Not one of all the chosen race
"But shall to heaven attain;
"Partake on earth the purpos'd grace,
"And then with Jesus reign."

But does the system teach that there are and must necessarily be *cold* and *dark* seasons in the experience of all christians, and that such only are true christians who have their doubts, fears, glooms, and winters? Then the audience sings—

"Dear Lord, if, indeed, I am thine,
"If thou art my sun and my song,
"Say why do I languish and pine,
"And why are my winters so long?
"O drive these dark clouds from my sky,
"Thy soul-cheering presence restore,
"*Or take me* unto thee on high,
"*Where* winter and clouds are no more."

Once, and no more at present. Does the preacher affirm that there is some *private title* which each christian must have independent of the *public promise, pledge,* and *oath* of the Almighty, given to every one who flees for refuge to the hope set before us in the gospel, and that this *private* title is more or less dubious in law? Then his congregation must sing—

"When I can read my title clear
"To mansions in the skies,
"I'll bid farewel to every fear,
"And wipe my weeping eyes."

Queries for the thoughtful. 1. What *title* is this? 2. What would make it more clear? 3. Who issued this title? 4. Where is it filed? 5. Why does its dubiety forbid to part with every fear, and to banish tears? 6. Could you not make it more clear by instituting a new action, or course of action?

Without being prolix or irksome in filing objections to all these specimens of hymn singing, I shall mention but two or three:—

1. They are, in toto, contrary to the spirit and genius of the christian religion.

2. They are unfit for any congregation, as but few in any one congregation can with regard to truth apply them to themselves.

3. They are an essential part of the corrupt systems of this day, and a decisive characteristic of the grand apostacy. But a farther developement of this subject we postpone to our next.

EDITOR.

REPLY TO SPENCER CLACK'S 2d LETTER.

[LETTER II.]

Brother Clack,

I FEEL constrained to tell thee that there is a little too much management and apparent art in thy correspondence with me. In the conclusion of your letter five, *in two parts,* you say—"I have, agreeably to your request, published your reply entire." What the word "*entire*" means in Kentucky, you ought to know better than I; but in Virginia we never say we have a thing *entire* when we have just the half of it. Nor even if we had the whole of it in two slices we should not feel ourselves warranted in saying we had it *entire.* You published one fourth of my reply in one paper, and another fourth in a second paper, and two fourths of it yet unpublished you say you have "published my reply *entire.*" This is one blemish in thee, brother Clack. Art thou afraid that thy readers should have one of my letters entire at one time? If not, why give birth to the suspicion? And why make them believe that they had my reply to your first letter "*concluded*" when, in fact, they had not more than the one half of it!! But you spent your energies in the last in dictating to me how I should have answered Elder Stone. Did I ask thee for advice, brother Clack? Or did I choose thee for my preceptor? When I sit for lessons I claim the right of choosing my instructor. And believe me, brother Clack, there are a hundred persons on this continent who would, in my judgment,

be more eligible than thee. Besides, I exceedingly reprobate your dictations regarding the course to be pursued in relation to Elder Stone, and "*the Christians*" with him. The policy of "fire-brands, arrows, and death," is not the course that Paul persuades. However I cannot thank you for your advice, neither matter nor manner, inasmuch as it was not solicited.

An extract from Robinson Crusoe would have been of as much merit and utility in your last letter as the reported sermon detailed by some laugh-loving recorder, from the lips of some said-to-be Christian preacher. Why you should have made such a detail to me, unless to stir up the "*odium theologium*," I know not 'Tis of a piece with your reported extracts from Bishop Semple's letter to Doctor Noel—and designed to answer a similar purpose. This is another speck in thee, brother Clack.

These hints, brief, indeed, in comparison to what they might, and, perhaps, ought to be, will just suffice to show thee that thy policy is duly apprehended, and appreciated. These impertinent items in your correspondence being thus noticed, I proceed to finish my reply to your second letter.

You asked for a summary exhibition of my faith, in your second letter. This I did not think proper to give thee in my last. And indeed I could not give thee a more summary exhibition of my faith, than by presenting thee with a New Testament. But seeing the acceptation of the word *entire* in Kentucky, I have been led to conclude that I might, in a similar acceptation of terms, give thee a summary exhibition of at least a part of my faith. And as I wish to see what use you have for it, and being of a very accommodating disposition, I will, for once, draw up a summary, and consummate thy happiness, by dedicating it to thee.

A summary exhibition of the 49th chapter of my faith.

Credo, [I believe] that, In the beginning was the Word, and the Word was with God, and the Word was God—This was in the beginning with God. All things were made by it, and without it not a single creature was made. In it was life, and the life was the light of men. And the light shone in darkness, and the darkness admitted it not.—That God hath so loved the world as to give his only begotten Son, that whosoever believeth on him may have eternal life. For God hath sent his Son into the world, not to condemn the world, but that the world may be saved by him.—That Jesus Christ was born of the seed of David, with respect to the flesh; but was declared to be the Son of God, with respect to the Spirit of Holiness, by his resurrection from the dead—for he died for our sins, was buried, and arose the third day, according to the scriptures, and commanded that glad tidings of great joy unto all people should be published in his name—viz. That through faith in his name we are justified from all things, and being baptized for the remission of our sins, the Holy Spirit is given unto us, and we having the spirit of God's Son sent into our hearts, cry, Abba, Father. And this is the will of him that sent him, that *whosoever seeth* the Son and believeth in him, shall have everlasting life, and Jesus will raise him up at the last day: for there shall

be a resurrection of the just and of the unjust, and when the Son of man cometh in his glory, all nations will be assembled before him, and he will separate them as a shepherd separateth his sheep from his goats, and the righteous shall be received into everlasting life, and the wicked shall go away into everlasting punishment—For without holiness no man shall see the Lord:—and he gave himself for our sins that he might purify unto himself a chosen people zealous of good works, and became the author of eternal salvation to all them who believe in, and obey him."

So ends this chapter of my creed, which is one of the most important chapters in it; and I can assure you that there is nothing in any other chapter at variance with this.

But I wait for your objections to my epitome.

Yours, &c.

A. CAMPBELL.

P. S.—Please inform the readers of your paper that I would advise them, if they wish to do themselves justice, not to depend too much upon your columns for obtaining a correct view of my sentiments; but to read the Christian Baptist for themselves, for a year or two before they decide upon my course. A. C.

REVIEW OF DR. NOEL'S CIRCULAR—*No. IV.*

"BEFORE the adversaries of creeds can boast of having gained any thing in this controversy, it devolves upon them to do, what we apprehend cannot easily be done. They must exhibit some method, *scriptural and practicable*, of excluding corruption from the church without a creed." Thus speaks the Doctor's circular. When my criticisms upon the Doctor's use of the term *creed*, and his *definition* of it, upon the term *church*, and his application of it, are remembered, the thin vail which conceals the sophism in the above period is removed. But should any person inquire for any other exposure, I will answer thus: Many churches are commended in the New Testament for detecting and excluding corruptions and corruptors; for example, the church in Ephesus, A. D. 97, is thus addressed by Jesus Christ—"Thou hast *tried* them which say they are apostles and are not, and hast found them liars." They had also tried, detected, and "hated" the views and practices of the Nicolaitans. Now the question is, By what creed? Not by that ordained by Constantine; for this was not made till A. D. 325. Not by that of Dr. Luther; for that was published first A. D. 1529. Not by that of Dr. Calvin; for that appeared only in 1537. Not by that decreed at Westminster; for that was perfected A. D. 1640. Not by that made by Dr. Geo. Fox; for that was not known till A. D. 1655. Not by that adopted by the Philadelphia Association; for that was regenerated A. D. 1742. Not by that made by Doctor Erskines; for that was born A. D. 1733. Not by that finished by Dr. John Wesley; for that was not baptized till 1729. And most assuredly not by that made by Dr. Noel; for it is not yet finished, neither can be completed before the demise of the Doctor, unless he says he is as wise now as he ever can be. By what creed, then, did this church *in* Ephesus exclude these corruptions, if not by

any human creed—it must have been by that creed which we have exclusively espoused—viz. *the apostolic writings*. If we have the same creed these churches had A. D. 97, we are as well furnished as they. But how many corruptions have been kept out of the church by these human devices, such as Dr. Noel's creed? Are the corruptions excluded from the Baptist, Presbyterian, and Methodist church, and found only in the world amongst Jews, Turks, and Pagans? Are there not as many corruptions now in the churches as there were two centuries ago, before most of the present creeds were born? But as I aim at brevity, I will lay my hand at once upon the sophism of the sentence above quoted. *The fact is, instead of excluding corruptions out of the church, creeds keep them in the church.* I am sure of proving this to the Doctor's own satisfaction. Well, Dr. Noel, is not infant sprinkling a corruption in the church? Yes, as a Baptist, I must say so. Could infant sprinkling, think you, Doctor, be gathered out of the apostolic writings? By no means. How did the Protestants get into the practice of it? From the creed of the Catholics. Have the Protestants got this corruption in their creeds? Most certainly they have. Do you think, then, Doctor, that this corruption would have continued so long, even until now, had it not been for the creeds? I candidly avow I do not think it would. I thank you, Doctor, for your honesty. Well, then, Doctor, I now say, Have not creeds *kept this corruption in the church*, and will not this corruption continue in the church so long as the Paido-Baptist sects retain their creeds? Yes, I must say, in my opinion it will. Well, then, my dear sir, you must be convinced that creeds keep corruptions in the church just so long as the creed is in it, instead of keeping them out. I declare I forgot this point when fixing my mind upon keeping corruptions out of the church. I know you did, Doctor, but I hope you will think more on this subject before you next write. For you must admit that if this corruption is kept in the church by a creed, every other corruption in the creed must be kept in the church until it excludes the creed. I think, Doctor, you are more than half convinced that when a church excludes a human creed, it excludes more corruption than the creed excludes.

EDITOR.

THE BAPTIST RECORDER.

SINCE writing the preceding articles, the Recorder of November 10th has been received. It has given the casting vote in the court of my understanding, as to its own character, and has declared itself to be conducted upon the same partial, illiberal, and unfair principles, on which all those papers are conducted which advocate the cause of partyism, against the cause of catholicism or the cause of Christ. I say, such is the verdict which the last Recorder brings in the aforesaid court, on its own character.

The editors of that journal have tried every means of keeping up the present order of things, against the ancient order of things exhibited in the Christian Baptist. Amongst these means, the *following appear to be* the principal:—

1. Never to investigate the merits of any one essay in the Christian Baptist.

2. To publish such excerps from this work as were most likely to inflame the passions, and to arouse the prejudices of the readers of the Recorder.

3. To make a great display of opponents under various fictitious titles, and under this mask to attempt to render ridiculous any effort to restore the ancient order of things in the church.

4. To be very liberal in expressing strong doubts as to the piety, and great fears as to the orthodoxy of myself.

5. To pronounce encomiums on my talents, as if the impression made on the public was owing alone to my talent for writing and speaking, and not to what was written and spoken.

6. To represent me as in imminent danger of plunging into the vortex of Unitarianism, Arianism, or some tremendous error.

7. To pretend a great love for me, and a great desire to make me more useful, (to build up a sect, I suppose.)

8. To put me down by obtaining the opinions of men of some standing in the churches, and then to oppose the *weight of names* to *the evidence of truth.*

9. To publish letters full of apparent love and respect, and then to withhold and suppress my answers to them.

10. To blow the trumpet and sound a victory, before the battle was begun.

11. I was going to say something about the use of *falsehoods* in this cause; but I will refrain, and only make one allusion at present.

"We are of opinion," says the editor of the Recorder, that "Campbell" has lost 100 pent cent. in Kentucky, or more, within a year." A good argument truly—It is well it was only an *opinion*—and I am of the *opinion* that this *opinion* was formed from a mere *wish* that it were so, for it is grounded on no correct documents at all. The fact is, that the Christian Baptist is more generally read, and has more subscribers this year in Kentucky than it has ever had before. In Virginia, too, where it is represented as declining fast, it has gained, in the last two years, more than a hundred per cent. per annum. And for the last three months, since the commencement of the present volume, our regular increase has been about seventy new subscribers per month. Because I am not continually telling the folks of every few subscribers I have obtained, according to the manner of the Recorder, he took it into his head that "Campbell" had lost 100 per cent. in Kentucky for one year. The fact is, both the increase of subscribers, and the hundreds of letters received from all parts of the Union, conspire in demonstrating that the good sense of this community will yet rise above the shackles and restraints imposed and imposing upon it by a creed taught, and a creed teaching priesthood.

I regret very much to see the manner of spirit of the editors of the Baptist Recorder. It is unbecoming this enlightened age. *The time has been* when it suited little spirits to shield themselves *under mighty names,* and to array great names against the evidences

of reason and scripture. But we rejoice, that that time has passed away. How unbecoming, then, for the editor of a Baptist journal, with great apparent joy and with an air of triumph, to exclaim, "*He and Campbell are fairly at issue.*"!! He alludes to Bishop Semple, of Virginia. Rejoice Kentucky! Rejoice Virginia! *Bishop Semple and Campbell are at issue!!!* Glorious news! Now we triumph! The victory is ours! *Bishop Semple and Campbell are at issue!!!!* Mr. Clack, this will not cover your retreat—This will not secret your cowardice from the discerning. They will ask you, Why did you fear to publish Campbell's reply to your letters? Why did you tell your readers that you had "*concluded his reply,*" when you had not published the one half of his reply to your *first* letter? Some bold genius amongst your readers will, perhaps, say, What if Semple and Campbell are at issue—if Campbell and Paul are not at issue?

You finish the picture of human weakness, when you tell your readers that Campbell is "growing popular among the New Lights." He must then *decline* amongst the *Old Lights*, Blue Lights, and No Lights. Yet, it would seem, if Elder Stone and his paper are of these *New Lights*, I am declining amongst them a hundred per cent. per month.

Such are the weapons, and such the mode of warfare of the editors of the Recorder. I have more important matter to submit to my readers, and as the editors of that journal have fairly given up the publication of my replies, and have thus prevented their readers from any opportunity of judging for themselves, I shall neither trouble them, nor the public with any further notice of them. If they should, however, publish all my replies to Mr. Clack, up to the conclusion of this article, and if they have any thing better to say than, "He and Campbell are at issue," we will cheerfully present it to our readers.

EDITOR.

A letter, said to have been written by Bishop Semple, from Washington City, to somebody in Kentucky.

COLLEGE HILL, D. C. Sept. 26, 1827.

Dear Brother—THE *Baptist Recorder* reached me yesterday, in which mention is made of "*Querens.*" Coming here two months ago, I have not seen a *Christian Baptist* since June or July—I think June. I do not therefore know what *Querens* says to me or of me. After receiving yours I inquired for a copy of the *Christian Baptist*, but was informed that nobody took it here, and I therefore am still uninformed as to *Querens*. The *Recorder*, however, says that he (*Querens*) has made a call upon me to point out *Campbell's* chimeras. In a social correspondence with yourself I used the expression chimeras in allusion to Mr. Campbell's extraordinary views of christianity. When I wrote, I did not calculate upon my letter's finding its way into the public prints. For its doing so you make an apology in your last to me. It was unnecessary; for although I did not expect my remarks to be published, I cared not who knew my opinions. If they are worth any thing their value

cannot be better laid out than in sustaining truth against error. If they are of no value, they can of course hurt nobody.

If, however, *Querens* thinks that I am bound to enter into a contest upon the many points in which I differ from my friend Campbell, I must beg leave to differ with him. Mr. Campbell's views are not new, at least, not many of them—Sandeman, Glass, the Haldanes, were master spirits upon this system many years ago. And they were effectually answered by Fuller and others. Mr. Campbell said in his answer to me, some time past, that Sandeman, as a writer, compared to Fuller and his compeers, was like a giant among dwarfs. It may be so, or, as Dr. Doubty says, it may not be so. I can say this, however: If Sandeman is a giant, he has been as completely beaten by *the dwarf Fuller*, as ever Goliath was by David. If I am called upon, then, to establish my assertions as to Mr. Campbell's views, I refer *Querens* and all such to Fuller's work against Sandeman, &c. I do not know a word in it that I would alter. On those on which brother Campbell differs from, or rather goes farther than these transatlantic writers, I am willing to adopt the defence of our principles, as they have been exhibited in the *Recorder*, so far as I have seen that defence, under different signatures. I do not say, by the by, that I may not, at some future day, attempt something further upon this subject. I am, however, from some cause, not fond of controversy, and never have been. At my age, therefore, I should be rather afraid to embark upon so stormy an ocean. If, however, I should be induced to become a controversialist, I believe I should as soon enter the lists with my friend Campbell as any other, for three reasons—one is: on the points on which we differ, I am persuaded he is palpably on the wrong side, and it would not be a hard task to make it manifest. A second is, he is so much of a champion, that to be beaten by him would not be so discreditable as it might be with some other antagonists. A third is, I think him a generous combatant with one who wishes nothing but fair play. I believe, however, it is best to let Mr. Campbell's system confute itself by its effects. It has been practically tried somewhat in England, more in Scotland and in the United States. What has been the result? To say the least, it has been found like many other schemes, more plausible in theory than in practice. They advance the sentiment that the scriptures are so plain that every person may comprehend them, and therefore requires no comment, no confession of faith, no creed. Yet among themselves, they find it impossible to agree; and hence most of those who have left Scotland, &c. with these views, have so far relinquished them as to amalgamate with other denominations or have dwindled to nothing. When I think of Mr. Campbell's talents, conjoined with pleasant manners, and apparently a pious spirit, I am exceedingly grieved that he has been heretofore, and is likely to be hereafter, of so little advantage to the cause. I cannot but hope that he will be brought to a more scriptural and more rational course. If you think the above remarks will subserve the cause of truth, you are at liberty to furnish them for the *Recorder*, and let them take their chance. Yours affectionately,

RO. B. SEMPLE.

TO R. B. SEMPLE, OF VIRGINIA.

Bishop Semple.

YOUR kind wishes for me, and ardent desires that I may be brought to a more rational and scriptural course are most gratefully appreciated, and most sincerely reciprocated by your unworthy brother. I do, hereby, most sincerely claim your aid in putting me to rights. You are the most competent person in Virginia for such an undertaking, for you see most clearly "that I am palpably on the wrong side on the points in which we differ." Whereas the editors of the Recorder are so palpably dull that they are continually complaining they cannot understand me, and therefore are, all the while, fighting against they know not what. All who are intimately acquainted with me know that I am open to conviction And I do most certainly assure you that there is nothing on earth so dear to me as the christian religion, and, therefore, to be wrong in any of my views of it, and consequently to teach others my errors, would be to me of all things the most grievous. Besides, my dear sir, it is not myself only that is endangered, but thousands besides; for, however you may be informed on this subject, and however you may think, this paper is very far from losing any thing of its influence in these United States. It is read in almost all the states in the Union, and is well received on the other side of the Atlantic. And I do know that in the mighty march of human inquiry, it will not do, for even *you* to decry any thing without showing the reason why. The time is past when great names silenced great arguments, and when the *veto* of a distinguished teacher silenced the most inquisitive searcher after truth. I am sensible, too, that you would not wish to live in a community which had no more mind than to cease its inquiries, when you said, desist. I say, I am conscious that you will not adopt nor pursue a course which would be so incongruous with the spirit of the age, and so incompatible with the maxims of the holy men of both Testaments. You cannot but see the weakness of your correspondent and pupil, and of his coadjutors in Kentucky, in making such a struggle to get you to *say* something against me, that it might be proclaimed in Kentucky that "Bishop Semple is at issue with Campbell." I know that not only you, but all persons of discernment, cannot but regret that in the year of Grace 1827, any christians should be so much wedded to a system, and so opposed to any truth, as upon a failure to maintain the one and oppose the other, they should have to solicit the *name* of some influential friend to defend their own views, and disprove those of others, by the weight of his reputation.

Nor will it do for you to say that my views, or the cause which I advocate, has been already refuted by any other person. For this will not be satisfactory. To call me a Sandemanian, a Haldanian, a Glassite, an Arian, or a Unitarian, and to tell the world that the Sandemanians, Haldanians, &c. &c. have done so and so, *and have* been refuted by such and such a person, is too cheap a *method of maintaining* human traditions, and too weak to oppose *reason and revelation.* You might as well nickname me a Sabel-

lian, an Anthropomorphist, a Gnostic, a Nicolaitan, or an Anabaptist, as to palm upon me any of the above systems. I do most unequivocally and sincerely renounce each and every of the above systems. He that imputes any of these systems to me, and ranks me amongst the supporters of them, *reproaches* me. I do not by this mean to say that there are not in each and in all these systems "*many excellent things*," as Bishop Semple himself once said of them; but when Bishop Semple asks himself how he would like to be called by any of these names, he will find an answer for me. This method of opposing me I know your better judgment will condemn, and on reflection you will see that it is injurious to your own reputation. The reflecting part of the community will say, Why not shew that Campbell is wrong, by the use of reason and scripture, rather than by defaming him. Any one that is well read in those systems must know that the *Christian Baptist* advocates a cause, and an order of things which not one of them embraced. I repeat, you have only to apply the golden rule to yourself in this instance, and ask yourself how you would like an opponent to call you a Fullerite, a Hopkinsian, an Anabaptist, or something worse, in order to refute your sentiments when you cordially renounce the systems laid to your charge.

Nor will it suffice, brother Semple, for you to represent that the course which I advocate has been tried in Europe, in Scotland, England, and America, with bad success. You must either greatly misunderstand me, or you have got some history of religious sentiments and societies in Europe that I have never seen. If your remarks in this instance had been correct, they would be of the same weight and kind with those of the kings of Europe, who say to those who advocate civil liberty, "*Look at the French Revolution, and desist;*" or of the same weight and kind with that potentate at Rome, who has so often said to the Protestants, "Since you left the bosom of the mother church, you Protestants have in *some places* dwindled to nothing, in *all places* you have divided and frittered into sects, and in *no place* for any length of time have you lived in harmony together." Consider how you would reply to him, and then you will find how easily I could find a reply to you, if your allusions had been founded on fact. But they are not, for the cause I advocate has *never failed in any instance when it has been fairly and fully tried.*

As you have more than once commended many excellent things in the *Christian Baptist*, and as you are now *brought out*, or *dragged out* to oppose me, it behooves you to discriminate the things which you disapprove from those you approve in the Christian Baptist. And now, brother Semple, I call upon you as a man, as a scholar, as a christian, and as a christian bishop, to come forward and make good your assertions against your "friend Campbell." My pages are open for you. You shall have line for line, period for period, page for page with me. I pledge myself to address you and treat you as a gentleman and a christian ought to do. You will not find an insinuation nor a personality in all I may say of you. I wish to give *you a fair specimen* of that sort of discussion which I approve

and to shew what reason, demonstration, and scripture declaration can achieve with an able and an honorable opponent. There is no man in America I would rather have for an opponent, if I must have an opponent, than thee. Come forward, then, brother Semple; choose the topics; one at a time; numerically arrange your arguments and proofs; make every thing plain and firm: and in good temper, spirit, and affection, shew me where I have erred, and if I cannot present reason, scripture, and good sense to support me, I will yield to your superior discernment, age, and experience, one by one, the points in which we differ. And as this work is generally bound in volumes, your essays, the antidote or the remedy, will descend with the poison to its future readers.

Your humble servant, under the King, my Lord and Master.

A. CAMPBELL.

CUSTOM.

I KNOW of no professions more insincere, more hollow, and deceitful, than the professions of those who call Jesus of Nazareth their Lord and Master, their King, Lawgiver, and Judge, and are wilfully ignorant of, and negligent about, doing his will. How many are they who make these professions and in works deny them. The genuine feelings of many who profess the christian religion appear to be, O, Custom! thou art my supreme object of veneration. Shall I call thee Fashion, or shall I invoke thee as the arbitress of decency and polite devotion? I love thee dearly. Thy service is honorable, easy, and requires no self-denial. If thou sayest, Meet in the courts of the Lord once a month, I desire no more. If thou preachest to us from a monosyllable, I hear thee with delight, and I revere thee as orthodoxy itself. If thy good will and pleasure is that we should commemorate the Lord's death once in a quarter of a year, my soul is delighted and satiated therewith: or if thou sayest, Once in a year, it is just as delightful. If thou ordainest the sprinkling of an infant, or the keeping of a fast—if thou commandest tythes and offerings—if thou makest us to worship our teachers, our creeds, or our fathers, it is more pleasing to our taste than any or all of the requirements of the New Testament. We will worship thee all our days. We shall sing, pray, and praise, and do every thing thou commandest, and what thou dost not enjoin we will not practise. For thou, O! Fashion, makest all things easy to be done, and art therefore worthy of our homage both now and forever.

EDITOR.

ANCIENT GOSPEL.

I HAD an essay prepared for this number on the Ancient Gospel, but it has been crowded out. We are not such christians as those who first trusted in Jesus as the Messiah. The reason is we have not exactly the same gospel preached; the same gospel is not believed; the same ordinances are not observed; and the same religious practices are not enjoined. Therefore we are so different from those of whom Peter and Paul spoke—"Whom having not seen, ye

love; on whom not now looking, but believing, *ye rejoice with joy unutterable and full of glory.*" I will illustrate this matter if the Lord will. We have something called by the *same name* of every thing which the first christians had, and we have the whole in one volume; but our rules of interpretation are so different from theirs, that there is as much difference betwixt what we call *faith*, and what they called *faith*, as there is between what we call a *locust* and what they called a *locust*. If names do not represent the same things, their similarity confounds, instead of enlightens us.

EDITOR.

BURKE'S OPINION OF REFORMATION.

REFORMATION is one of those pieces which must be put at some distance in order to please. Its greatest favorers love it better in the abstract than in the substance. When any old prejudice of their own, or any interest that they value, is touched, they become scrupulous, they become captious, and every man has his separate exception. Some pluck out the black hairs, some the gray; one point must be given up to one; another point must be yielded to another; nothing is suffered to prevail upon its *own principles*: the whole is so frittered down, and disjointed, that scarcely a trace of the original scheme remains! Thus, between the resistance of power, and the unsystematical process of popularity, the undertaker and the undertaking are both exposed, and the poor reformer is hissed off the stage, both by friends and foes.

NEW EDITION OF THE CHRISTIAN BAPTIST.

THE 2d edition of the *Christian Baptist* has been forwarded per mail to the subscribers who have ordered it to be sent in that way. It may be that some have been overlooked, as some difficulties occurred in understanding some of the orders forwarded to us. If there be any who have subscribed for the work, and have not got it by the time this number arrives, on their informing us by letter, it shall be sent on. This edition being all in small type, there is a saving of 5 sheets of paper in each three volumes, which reduces the postage 12½ cents on the three volumes to all places over 100 miles.

Some persons have applied for *bound* volumes; but these cannot be sent by mail, nor can one or two copies be sent by any conveyance conveniently to places at any great distance, except by mail. They must therefore be sent in sheets.

This 2d edition is prepared for being bound 3 volumes in 2, and indexes are made out very full to suit it when bound in this way. We have added to the new edition the famous epistle of Clement to the Corinthians, nearly as large as one of the common numbers of the Christian Baptist. It is very scarce in this country, and is of much use on sundry accounts.

We have at much expense completed this 2d edition in order that all those desiring to have the work complete from the commencement may have it. No one who approves of this work, and has commenced with the 4th or 5th volume, ought to be without

he 1st volumes. They are all necessary to each other, this work being a continued series of essays on the most important topics within the sphere of human thought. Application had better be made soon by those who are anxious to obtain the work, lest in some time they may not be able to obtain it, of which there is a strong probability. Any person who has not hitherto subscribed, and wishes the work from the commencement, on forwarding to me 5 dollars per mail, I will guarantee the safe delivery of the work from the first commencement to the close of the present year.

EDITOR.

FAREWELL ADDRESS

Of Mrs. Margaret Campbell, *to her daughters, spoken to them in the immediate prospect of death.*

My Dearly Beloved Children.

IT appears to be the will of our Heavenly Father to separate me from you by death. The only desire I have had to live for some time past was for the good of my family. For myself I could expect to enjoy nothing more on this earth than I have already enjoyed, and, therefore, for my own enjoyment, it is much better for me to be taken away than to continue with you. But I am reconciled to leave you, when I consider that if I continued with you I could not preserve you from evil. I might, indeed, advise you and instruct you; but if you hear not Moses and the prophets, Christ and the apostles, neither would you be persuaded by me. And as to natural evils, 'tis God alone who can defend you from these. You are all able to read the oracles of God, and these are your wisest and safest instructors in every thing. But I am reconciled to leave you from another consideration. I was left without a mother when I was younger than any of you; and when I reflect how kindly and how mercifully our Heavenly Father has dealt by me; how he watched over my childhood, and guarded my youth, and guided me until now, I am taught to commit you without a fear or an anxiety into his hands. The experience I have had of his abundant goodness towards me emboldens me to commend you to him. But you must remember that you can only enjoy his favor, and I can hope for his blessing upon you, only so far as you believe in, and obey him. I have said you can all read the holy scriptures. This is what I much desired to be able to say of the youngest of you, and it is with great pleasure I repeat it, You can all read that blessed book, from which I have derived more happiness than from any other source under the skies. The happiest circumstance in all my life I consider to be that which gave me a taste for reading and a desire for understanding the New Testament. This I have considered, and do now consider to be one of the greatest blessings which has resulted to me from my acquaintance with your father. Although I have had a religious education from my father, and was early taught the necessity and importance of *religion, yet it was not* until I became acquainted with the contents *of this book, which* you have seen me so often read, that I came *to understand* the character of God, and to enjoy a firm and un-

bounded confidence in all his promises. And now I tell you, my dear children, that all your comfort and happiness in this life, and in that to come, must be deduced from an intimate acquaintance with the Lord Jesus Christ. I have found his character, as delineated by Matthew, Mark, Luke, and John, in their testimonies, exceedingly precious; and the more familiarly I am acquainted with it the more confidence, love, peace, and joy, I have; and the more I desire to be with him. I say to you, then, with all the affection of a mother, and now about to leave you, I entreat you, as you love me, and your own lives, study and meditate upon the words and actions of the Lord Jesus Christ. Remember how kindly he has spoken to, and of, little children; and that there is no good thing which he will withhold from them who love him and walk uprightly.

With regard to your father, I need only, I trust, tell you that in obeying him, you obey God. For God has commanded you to honor him, and in honoring your father, you honor him that bade you so to do. It is my greatest joy in leaving you, that I leave you under the parental care of one who can instruct you in all the important concerns of life, and who I know will teach you to choose the good part, and to place your affections upon the only object supremely worthy of them. Consider him as your best earthly friend, and, next to your Heavenly Father, your wisest and most competent instructor, guardian, and guide. While he is over you, or you under him, never commence, nor undertake, nor prosecute any important object without advising with him. Make him your counsellor, and still remember the first commandment with a promise.

As to your conversation with one another, when it is not upon the ordinary business of life, let it be on subjects of importance, improving to your minds. I beseech you to avoid that light, foolish, and vain conversation about dress, and fashion, so common among females. Neither let the subject of apparel fill your hearts, nor dwell upon your tongues. You have never heard me do so. Let your apparel be sober, clean, and modest; but every thing vain and fantastic avoid. If persons wish to recommend themselves to the vain and the giddy, they will dress and adorn themselves to please such persons; but as I would deplore the idea of your either choosing or approving such companions, I would caution you, and entreat you to avoid the conversation, manners, and apparel, which would attract the attention of such persons—They are poor companions in sickness and death; they are no helpmeets in the toils and sorrows of life, and, therefore, we ought not to study to please them in the days of youth and health. I never desired to please such persons; if I had, my lot might have been, and, no doubt, would have been far different. No, my dear children, I chose the course which I now approve, and which, when leaving the world; I recommend to you. And I am sure you can never be more happy in any other course, than I have been in that which I recommend to you. Persons of discernment, men and women of good understanding, and of good education, will approve you, and it is *amongst these*, in the society of these, with such company,

I wish you to live and die. I have often told you and instanced to you, when in health—the vain pursuits, and improfitable vanities, of some females who have spent the prime and vigor of their lives in the servile pursuits of fashion, some of them have grown grey in the service, and where and what are they now! Let these be as beacons to you. I, therefore, entreat you neither to think of, nor pursue, nor talk, upon such subjects. Strive only to approve yourselves to God, and to commend yourselves to the discerning, the intelligent, the pious—Seek their society, consult their taste, and endeavor to make yourselves worthy of their esteem.

But there is one thing which is necessary to all goodness, which is essential to all virtue, godliness, and happiness; I mean, necessary to the daily and constant exhibition of every christian accomplishment, and that is, to keep in mind the words that Hagar uttered in her solitude, "*Thou God seest me.*" You must know and feel, my dear children, that my affection for you, and my desires for your present and future happiness cannot be surpassed by any human being. The God that made me your mother, has, with his own finger, planted this in my breast, and his Holy Spirit has written it upon my heart. Love you I must, feel for you I must, and I once more say unto you, Remember these words, and not the words only, but the truth contained in them—"*Thou God seest me.*" This will be a guard against a thousand follies, and against every temptation.

I must, however, tell you that I have great confidence in the Lord, that you will remember and act upon, and according to the instructions given you. I feel grateful to you for your kind attention to me during my long illness; although it was your duty, still I must thank you for it; and I pray the Lord to bless, and, indeed, I know that he will bless you for it.

I cannot speak to you much more upon this subject; I have already, and upon various occasions, suggested to you other instructions, which I need not, as, indeed, I cannot, now repeat. As the Saviour, when last addressing his disciples, commanded and entreated them to love one another, so I beseech you to love one another. It is scarcely necessary, I hope, to exhort you to this; nevertheless, I will mention it to you, and beg of you, all your lives through, to love one another, and to seek to make one another happy by all the means in your power. But I must have done, and once more commend you to God and to the word of his grace; even to him who is able to edify you, and to give you an inheritance among all that are sanctified. That we may all meet together in the heavenly kingdom is my last prayer for you: and as you desire it, remember the words of him who is the *way*, the *truth*, and the *life*. Amen!

NUMEROUS and interesting are the essays sent us from all parts of the country for this work. Some of them are upon subjects long since discussed in this work; others upon subjects not yet discussed, and these will come in season by and by. But until *we redeem our pledge* on some subjects proposed, we cannot introduce them.

CHRISTIAN BAPTIST.

No. 6—Vol. V] BETHANY, B. C. VA. Jan. 7, 1828. [Whole No. 54

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii. 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

ANCIENT GOSPEL.—*No. I.*

BAPTISM.

IMMERSION in water into the name of the Father, Son, and Holy Spirit, the fruit of faith in the subject, is the most singular institution that ever appeared in the world. Although very common in practice, and trite in theory, although the subject of a good many volumes, and of many a conversation, it appears to me that this institution of divine origin, so singular in its nature, and so grand and significant in its design, is understood by comparatively very few. In my debate with Mr. Maccalla in Kentucky, 1823, on this topic, I contended that it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of his sins—That to every believing subject it did *formally*, and *in fact*, convey to him the forgiveness of sins. It was with much hesitation I presented this view of the subject at that time, because of its perfect novelty. I was then assured of its truth, and, I think, presented sufficient evidence of its certainty. But having thought still more closely upon the subject, and having been necessarily called to consider it more fully as an essential part of the christian religion, I am still better prepared to develope its import, and to establish its utilty and value in the christian religion. I beg leave to call the attention of the reader to it under the idea of the BATH OF REGENERATION.

In the holy place of the Jewish Tabernacle there stood two important articles of furniture of most sig-

nificant import. The *brazen altar* next the door, and the *laver* between the brazen altar and the vail, separating the holy from the most holy. In this *laver*, filled with water, the priests, AFTER they had paid their devotion at the altar, as they came in, and BEFORE they approached the most holy place, always washed themselves. This vessel was called, in Greek, λουτηρ, and the water in it λουτρον, though sometimes the vessel that holds the water is called λουτρον—In English, the vessel was called *laver*, and the water in it *loutron* or *bath*. *The bath of purification* was the literal import of this vessel and its use. Paul, more than once, alludes to this usage in the tabernacle in his epistles, and once substitutes christian immersion in its place—that is, christian immersion stands in the same place in the christian temple, or worship, that the laver, or bath of purification stood in the Jewish; viz. BETWEEN THE SACRIFICE OF CHRIST AND ACCEPTABLE WORSHIP. In the Jewish symbols the figures stood thus: 1st. The *brazen altar;* 2d. The *laver* or *bath;* and 3d. The *vail*. In the *antitupoi* or antitypes it stands thus: 1st. Faith in the sacrifice of Christ, the antitype of the altar; 2d. Immersion, or *the bath of regeneration*, the antitype of the *loutron*, or *bath of purification;* and 3d. Prayer, praise, and vocal worship, the antitype of the priests approaching the holiest of all. Now all christians being made *priests* to God, and made to worship in the place where the Jewish priests stood, Jesus Christ having now, as our great High Priest, entered into the most holy place, he hath "*consecrated a way*" for us christians:—he has authorized us christians to draw nigh to that place where stood the priests under the law. Paul's exhortation to the Hebrews, taken in the whole context, chapter x. stands thus:

"Brethren, we believing Hebrews are authorized to approach much nigher to God, in our worship, than were the saints under the former economy. The people worshiped in the outer court, the priests officiated, at the same time, in the holy place—but we christians stand not in the outer court, but in the sanctuary. Since Jesus, as our great High Priest, passed into the heavens *the true holy* place, he has made it lawful for us, or "*consecrated a way new and living for us*" to approach

as *priests* to the entrance of the true holy place, having had our hearts sprinkled from an evil conscience *by faith in his sacrifice*, and having had our *bodies washed in clean water*, in the *bath of regeneration*, we are now to *draw near*, with a true heart, in the full assurance of faith, and address Jehovah through the mediation of our great High Priest, in our prayers, praises, and thanksgivings." Such, I say, in general terms is the import of Paul's exhortation to the Hebrews, predicated upon the fact that *christian immersion* stands in the place of *the bath of purification* in that most instructive system of types or figures which God instituted to *prepare the way* of this new and perfect economy.

But Paul, in connecting the *bath of regeneration** with the *renewal of the Holy Spirit*, goes no farther than the Lord Jesus himself when he said, except a man *be born of water and of spirit*, he cannot enter the kingdom of heaven

Paul, thou reasonest well—for most certainly where a man is *born of water* there is the *bath of regenreation*. I see thou art not only consistent with thyself, but with thy Lord and Master But it is not for this alone that commendation is due thee, Paul: for thou carriest out this matter to its legitimate issue in thy letter to the Ephesians, when thou tellest them, in the language of thy Presbyterian translator Macknight, that Jesus, whom thou didst love and venerate as thy Lord and Master, *gave himself* for his bride the church: and that she might be worthy of his affection he had "*cleansed her with a bath of water and with the word*"† Instead of the *bath of regeneration and the renewal of the Holy Spirit*, as thou speakest to Titus, thou hast it here, "*a bath of water and the word*," because here thou speakest without a figure, and teachest the church that it is by *the word* that the Spirit of the Living God renews the spirits of the children of God.

Christian reader, put these *three* sayings together in

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*As the *Presbyterian* Doctor Macknight, and many others, have rendered it, instead of "the *washing of regeneration*."

†Macknight, in his comment, substitutes baptism for the bath of *water*.

thy mind and meditate upon them till next I address thee, and I think I will be able to open to thy view this wonderful and gracious institution of "*christian immersion*," which thou never didst understand, if thou knowest no more about it than what the Paido Baptists, the *Old* Baptists, or the *New* Baptists, I mean the baptized Calvinists and the baptized Arminians, have taught thee. These sayings are found in Ephesians v. 26. Titus i. 5. and Hebrews x. 23. To these sayings of Paul I ought to have added, and thou must add, the saying of Jesus to Nicodemus. They read thus in the new translation:

"Unless a man be born of water and the Spirit, he cannot enter the kingdom of God." "He cleansed the church with a bath of water and the word." "According to his mercy he saved us—through the bath of regeneration and the renewing of the Holy Spirit." "Therefore, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us worship him."—Amen! I have not given the new translation as if the old differed from it in sense, for in all these instances it gives the same meaning, save that the new is clearer and more forcible than the old.

Elder John Secrest told me on the 23d Nov. in my own house, that since the Mahoning association last met, he had *immersed*, with his own hands one hundred and ninety, thus lacking only ten of *five hundred* in about five months—for it is not more than about five months since he began to proclaim the gospel and christian immersion in its primitive simplicity and import.

What might be done if this matter was generally well understood and ably proclaimed I cannot conjecture—for my own part I know of no person who has so fairly and fully tested it as he.

EDITOR.

THE POINTS AT ISSUE.

WE argue that all christian sects are more or less apostatized from the institutions of the Saviour; that by all the obligations of the christian religion, they that fear and love the Lord are bound to return to the ancient order of things, in spirit and in truth. Our opponents contend that the sects are not apostatized; or, if they *admit* that they are apostatized, they say the time is not yet come *to return, but that they must await the millenium.* Let this plea *for a restoration of the ancient order of things* embrace what topics

it may, or let this controversy occupy what ground it may, this is the naked question at issue.

We have the concurrence of the wise and good, in all parties, when we assert that the christian church is not now what it once was in its hale and undegenerate days; nor is it now what it will be in the glory of Christ's reign upon the earth, in the period called "the millenium." While many are content with merely affirming as above, we are not satisfied, neither can we be, without attempting something in a subserviency to this glorious Restoration. We wish all our readers never to lose sight of the points at issue. If creeds and systems, texts and textuaries, synods and councils, rites and ceremonies, come in review before us, let our readers remember that these are but a few of the items to be discussed in subservience to the grand question.

Logic of the Ins *and Outs, or of the Populars and Unpopulars.*

I have long since discovered that there are two systems of logic, or two modes of reasoning, that seem to be almost uniformly adopted by two classes in society, irrespective of their religious or political views. The *Ins* adopt one system, and the *Outs* another. By the *Ins* we understand those in authority with the people; and by the *Outs*, those not in authority with the people. The former are the Populars, and the latter the Unpopulars. The logic of the *Ins* has in it the following rules:—

1. Never submit any of those points essential to your good standing with the people, to the hazard of investigation. Remember you have something to lose, but nothing to gain.

2. When your system is attacked, always extol the wisdom, piety, or virtue of its founders; descant upon its antiquity, and enumerate its votaries.

3. Ridicule the pretensions and expose the arrogance of those who would dare to oppose names so revered, usages so ancient, and authorities so numerous.

4. If possible, as far as lieth in your power, arraign the motives, and impeach the aims of your opposers.

5. Calumniate their characters, if you can, under any pretence, and defame them, but with apparent regret that you should be compelled to do so.

6. And lastly, when you are conscious that you cannot carry your point, represent your opponent as unworthy of your notice; give his system or his arguments the name of some obsolete heresy, and tell how it was blasted and refuted centuries ago.

The logic of the *Outs* is not so easily reduced to one system as that of the *Ins*. If in politics, one system is adopted; if in religion, another. But the general points of coincidence are—

1. To submit every thing to the test of reason; and if in religion, to revelation.

2. Neither to adopt nor to oppose any point because of the names of the persons who embrace or reject it.

3. Canvass the opinions and arguments of those who oppose, without invading their reputation, or attempting to injure it. When the cause of the *Outs* is a good one, such is the system of logic adopted. And even when it is not so good, there must be an apparent respect to the above decisions.

To make this matter still more intelligible and apparent, we shall present a few remarks on

Moral Authority.

Political and moral authority, though different in some respects, are, in others, the same. The president of these United States is possessed of much political authority. So is the king of England. The popes of Rome have had very extensive political authority, and still have a good portion of it. They still possess a very great ecclesiastical authority; but this in church government is the same as *political* authority in the state. But besides this authority, and distinct from it, they are possessed of an authority over the minds of men affecting their understanding and consciences. This is purely what we mean by *moral* authority. The different sectarian teachers have each a certain amount of this authority over the minds of the religious community amongst whom they labor, and indirectly amongst others. Some of the sects know the value of this authority, and how to use it to the best advantage, much better than others. Convert this *moral* authority over the people into arithmetical numbers, and some of the sects possess it in the ratio of ten, twenty, thirty, and forty millions of actual stock. In managing this stock there is a great diversity of talent exhibited. Some of them manage their capital stock so wisely as to make it count twenty-five per cent. per annum; while others, not so prudent in their affairs, cannot make it tell more than eight or ten per cent. per annum. I see, or think I see, through all the machinery of the involutions and evolutions of these sects, a constant attention to increase the capital stock; and some of them have blabbed out the secret too soon in anticipation of what was to be achieved through the immensity of their resources. The Mammoth Bank of these United States is not more formidable to the little county corporations, than is the moral authority, or the capital stock of influence, of the leading sects, to the small patrimony of the Sabbatarian or the Covenanter. But there is one thing which, above every thing else, is worthy of remark while on this topic, and I have felt and seen its truth very often exhibited. It is the ease, the uncommon ease, with which a person possessed of much moral authority can support any point against a person who rests his cause upon truth and evidence alone. A single assertion of such a person is worth at least *ten good arguments* of the disciple who has nothing but reason and the Bible to support him. A notable proof of this we gave in our last number. All the arguments in four volumes of this work in favor of the *restoration of the ancient order of things*, were set aside and proved to be erroneous by a single assertion from Mr. Spencer Clack of Kentucky, who announced *that "Semple and Campbell were at issue!"* Those, therefore, pos-

ressed of this most valuable property, are happily exempted from all the evils and hardships of those destitute folks who have to prove, double prove, and, sometimes, treble prove a position, before they can expect even a polite hearing.

But in the production, increase, and exaltation of moral authority, I know of nothing contributes so much as those *revivals* so pompously announced by the actors. And here I beg leave to make a remark or two on

Revivals.

Some rumors and some symptoms exhibited not a hundred miles from Boston, within the last year, indicated that a *revival* was got up by some distinguished preacher or preachers for the sake of covering a defeat, or of carrying some favorite point. There was a great deal said in some of the eastern prints on this subject to which we did not attend closely, as it was no way new or interesting to us, believing that such things were not very uncommon. It seals the mission of a man to be "the instrument" of, or the great actor in, a *revival;* pretty much the same as miracles did the mission of the apostles. Many understand this topic full better than I do, and know how to gain one hundred per cent. per annum to their actual stock of moral authority. Had it not been that some of the *dramatis personæ*, or the chief actors in these mighty movements and grand excitements, have afterwards fallen into some most scandalous crimes, or rather *fallen from grace*, and thereby have given a seal to their mission which annulled the former seal, I do not know to what extent the moral authority of some men might have been augmented. The fact of some having fallen into these notorious scandals, after having been the agents in great revivals; and another fact that revivals are often granted at the same time to the belligerents in the field, or to those who are engaged in giving one another over to Satan, or in some bitter opposition through strife and envy; I am at a loss to say whether we should not now have had many apostles and prophets, even more than they had in ancient times. But when we see a revival got up by two men, about the same time, in different parts of the country, who are opposing each other, and the one saying to the other, See how the Lord is blessing us;—("but look how he has blessed and is still blessing us;") I say, when such is the fact, (as it is this very time in some places to my knowledge,) revivals are divested of those miraculous powers which otherwise they would possess, and are incapable of being made seals or attestations to the mission of any of our textuaries.

I am fully convinced that there are real and genuine revivals of religion at different times and places, and that much good has resulted from them; but there are so many mock revivals, that any doctrine can be proved to be true by them, and any preacher can be proved to be sent of God by them, if a revival under his labors, or attendant on his doctrine, will be admitted as evidence.

I therefore judge of no doctrine or cause by the *revivals* that attend it. If I did, I cannot tell whether I should be a Cumberland Presbyterian, a Congregationalist, a common Presbyterian, a Baptist, of the *Gillite, Fullerite*—of the creed, or anti-creed school:

whether I should be of the "*Christian Church*," or of the "*Church of Christ*"—a Methodist, a Calvinist, a Unitarian, or a Trinitarian; for they all, this year, have abounded in revivals. What saith the Saviour and his apostles, what saith the law and the testimony, THEREFORE, must turn the beam, or decide the point with me.

Those who consider all the revivals announced in the sectarian papers to be the work of the Holy Spirit, must either have a morbid conscience, or no conscience at all, if they refuse to unite in every act of social worship with those people amongst whom the Father, Son, and Holy Spirit vouchsafe to dwell. If God has thus gifted them all, and made no difference between the Baptist and the Paido-Baptist, the Methodist and the Calvinist, the "Christian Church" and the "Church of Christ," the old side and the new side Presbyterian; why, what are we that we should withstand God and oppose his Spirit and his work by declaring that we will commune with the Holy Spirit only when he pleases to meet us in our own quarters!!! I challenge all the believers in these revivals on this continent to present one good reason why all sects should not break down the middle walls of partition and unite in one holy communion, perfect and complete—if so be the Holy Spirit, *the Father, Son, and Holy Spirit* makes no difference amongst them all!

EDITOR.

Review of Dr. Noel's Circular.

NO. V.

MAN being in a great measure a creature of experience, he is incessantly making experiments in order to better his condition. All the great systems now admired or extolled, in church or state, are the results of experiments. We are either ignorant of, or we have forgotten the movements, and changes, and experiments in society, that have given birth to the present order of things in the world. One system has gradually declined, and another arisen upon its ruins, just as men either felt disposed from information or passion, from inclination or aversion, to begin something new. As the mighty oak has sprung from the small acorn, as the majestic river can be traced to some small fountain, so most of the great systems have sprung from small beginnings, or can be traced to some feeble origin. In every thing but in the true religion man was left to learn by experiment. Unfortunately, however, the love of experiment, and constant attention to it on all other subjects, led some bold adventurers into the department of religion; and thus it became the subject of experiment, like the common concerns of worldly society.

Forgetting that religion, in subject and form, was altogether supernatural, some attempted its accommodation, or, as it was called, its "improvement to circumstances." Now from this principle, however apprehended, felt, or expressed, has arisen every *human system of religion* now in christendom.

Even the man who contends for "a summary," or any other exhibition of supernatural truth than that which the Bible presents, contends, *in fact*, for the very principle on which "the Mother of Harlots" took up house and prepared her bed for the kings of the earth. While Dr. Noel and a few kindred spirits who have, in contending for a creed, *renounced the ancient sentiments of the Baptist society*, are continually telling those who advocate the alone sufficiency and perfect adaptation of the Holy Oracles to all uses and ends connected with the individual or social happiness of man; I say, while he is associating us with what he calls New Lights. Arians, Universalists, and such like honorable company; we have ten better reasons for reminding him of the Romanists, the Protestants, and the Puritans; of telling him of all the horrid deeds of cruelty and murder attendant on the creed side of the controversy. For my part, I incomparably prefer to fraternize with all these blood guiltless heretics, than to have to fraternize with all the popes and inquisitors who have gorged themselves with blood of human sacrifice in order to sanctify their creed.

But to return to the question which was partially discussed in my last: It appears to me a little strange that Dr. Noel should impose a human creed upon a church to keep corruption out of it, and that I should oppose his imposition of a human creed upon a church for the same purpose, viz. to keep corruption out of it. This is just as strange as that Bishop Semple should have thought himself opposing me. and that he should have been represented by the *writing* editor of the Baptist Recorder as opposing me, as at issue with me, on the creed question; when, in fact, he does not express a syllable on the creed question in either of his letters from which I dissent. If language has any meaning, I understand Bishop Semple as keeping creeds in the light of *servants*, and forbidding them as masters—of making

them mere vehicles to hand down to others our views of scripture; but not as standards to which all must submit on pain of excommunication. But, *Deo volente*. I will make this matter as plain as the full moon, if Mr. Semple meet me as proposed.

Now I unfeignedly declare, that my chief and almost exclusive objections to a creed are the two following:—1st That they do keep corruptions and heresies in the church; and 2dly. that they do lay unrighteous restraints upon the human mind. All the corruptions in the Romish church—all the corruptions in the Protestant or Episcopal church—all the corruptions in the Presbyterian church, are kept in them, locked up by the efficiency of their creeds from one generation to another. And, in the second place, the minds of their youth are embargoed and restrained by the Creed and her daughter, the Catechism; so that the descendants of Papists and Protestants do not, and can not, keep pace with the advances and progress of light in the age in which we live. Thus I find the Catholic the same to-day as before Luther was born. Although the world has made great advances for four hundred years, the Catholic youth is, in religious views and apprehensions, just the same that Frederick Credulitas was who lived in Germany A. D 1400. And amongst the Episcopalians, John Simplex, who is now an admirer of the 99 Articles, Liturgy, and Homilies, has not one new idea above William Nomind, who flourished under the reign of Queen Elizabeth. Thus I find my neighbor George Stedfast, who got his child christened last "Sabbath day," has not advanced with the age one idea above Peter Bluesocks, who was nephew to John Knox A. D 1630. Now all this has been accomplished by a human creed, which has equally held fast the notions of a darker age, and shut out from the mind all the benefits and advances of this age in the knowledge of the Holy Scriptures. I say, then, that "*creeds*" are, in my judgment, to be denounced as *masters over our faith*—as rules or standards: for instead of keeping corruption out, they lock it in, the church; and instead of helping the mind forward in the study of that book, the meaning of which was entirely lost two or *three centuries ago*, they do most undeniably prevent its

illumination and emancipation. Say now, Dr. Noel, are not these the words of truth and soberness? Say not that thou art *almost* persuaded to be a christian—I mean, to be a christian like those who know no other creed than the sacred writings.

Are you afraid to trust the church to the Lord Jesus Christ and his book? or must you prop up his cause by your little creed, as though he and his covenant were not able to keep it from ruin? Are you desirous of *thinking* for the next generation? Can't you let them *think* and *act* for themselves, without, as far as in you lies, binding them fast to your dictations or dogmas, which you have long since known, from your frequent changes, to be very insecure. I pray you think of this.

I will likely get through with my exposition of your circular in my next, having already embraced in my remarks almost every prominent idea in it.

EDITOR.

MISCELLANEOUS LETTERS—*NO. II.*

Dear Sir—I WILL present you with some items for reflection.

Form of a Church Covenant predicated upon the philosophy of Dr. Noel.

We, the undersigned, believing that we have progressed in the knowledge of good and wholesome doctrines, as far as mankind can or ought to attain, and not willing that either ourselves or our descendants in all time coming should ever think of going farther than we have already gone; do bind ourselves, our descendants, and successors, for ever, to hold fast the following *doctrines*, to wit:—

[*Here follow the* 21 *Articles*]

Nota Bene.—We do, however, disclaim infallibility; and do expect that a time called "*the Millenium*" will arrive, when knowledge shall greatly increase; yet still, for reasons best known to ourselves, and especially for the sake of keeping corruption out, *i. e.* other opinions than our own; and not knowing how much other parties may have to yield before the Millenium be ushered in, we have deemed it expedient to resolve as above; and by these presents do bind ourselves, our children, and successors, for ever to think as above specified in the aforesaid articles. And, by divine aid, hope to remain immutable.

Signed, &c.

Another Form of a Church Covenant, predicated upon another system

We, the undersigned, believing that the Millenium will not commence *until* all christians are united, and that all christians

cannot be united so long as they are contending for different creeds of human inference, and that creeds do tend to perpetuate the parties which now exist; are resolved to *pray* for the Millenium. But, in the mean time, we bind ourselves and our brethren, from this time forth until the Millenium commences, to hold fast the following articles of belief.

Signed—

A third Form of a Church Covenant, predicated on both the above premises, with some small additions

We, the undersigned, to preserve unity of faith among ourselves, and to secure the purity of our communion, do declare that we will hold fast the Philadelphia Confession of Faith in *name;* and that when any person appears amongst us to oppose any of our views or practices, then, in that case, the said Confession of Faith shall be a *living* and *powerful* letter, able to save or to destroy. But in all other cases it shall be a *dead* letter; for no person, on admission into our communion, shall be asked any thing about it; nor will he hear any thing about it, so long as he behaves well; that is, patiently submits to our dictation. But should he become refractory or disobedient, then, in that case, we wish to have this little volume, as we have our munitions of war, *ready for the day of combat, and fitted for the work of slaughter.* We, therefore, pledge ourselves to one another and to all men, so to use and to hold the aforesaid creed—so long as creeds are in fashion, but no longer.

Signed—

Revivals.

Revivals are usually followed up by great declensions, and appear to be under the same law of nature which requires the animal system to come down as many degrees below par as it was elevated above par by extrinsic stimuli. Hence the *cold season* which follows the warm season is as melancholy as the former was joyous. We rejoice to know that there are some exceptions, but they are comparatively very few. Let him that thinketh he standeth firm take heed lest he fall.

Immersion.

The Dover Baptist Association in Virginia reported an addition of two thousand to its members by immersion during the last year. From the different accounts we have from all parts of the United States, from the different sects of Baptists; and from that sect called by themselves "the Christian Church," and by their opponents the *New Lights*, (a name, by the bye, that several sects have worn out in days of yore)—I say, the aggregate amount of immersions in the United States alone, during the year just ended, cannot be less than between 40 and 50,000. This is an immense inroad in one year upon the rite of baby sprinkling. The question of *infant baptism* is now generally discussed all over the land, and immense *has been the* result. Even some "Presbyterian ministers" during *the last year have* been obliged to go down, not *to*, but *into*, the *water to immerse some* of their conscientious disciples. I said

five years ago, calculating the future from the past and the present, that fifty years would sweep from this continent, from north to south, this small item of the legacy of mother Babylon to her heirs at law. Seldom have we seen any estate so well managed, and so carefully husbanded as that of old grandmother Babylon. But really the children are becoming quite prodigal of this part of the inheritance. I rejoice in this event, and in the anticipation of many similar events, which, without any claims to remarkable foresight, I clearly perceive, not as a sectarian rejoices in the demolition of one party and in the exaltation of another; but because I know the human mind to be susceptible of being led farther and far her into light and liberty in proportion as it has been compelled by an increase of light to renounce any error. Revolutions rarely go back. And we have many proofs that so soon as a person is convinced of one error, he is more easily to be convinced of the second than of the first, and so on in a geometrical ratio. It is then in the gain of truth, and not of a party, that I rejoice; for there are many Paido-Baptists who, as *men* and as *christians*, we must love and esteem; not for their attachment to any human tradition, but from their general attachment to the gospel of Jesus Christ

May favor, mercy, and peace, accompany all them who keep company with the apostles and prophets of the Saviour of men.

EDITOR.

RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. XXII.

PSALMS, hymns, and spir tual songs, embrace the praises of christians. Psalms are historic compositions, or poetic narratives. Hymns are odes of praise directly addressing the object of worship, and declaring his excellencies and glorious works. Spiritual songs are such compositions as declare the sentiments derived from the revelations of God, and such as are adapted to communicate to others the views and feelings which God's revelations suggest. Thus we define them. The reasons of this distribution are not obvious to all, nor is it needful to go into a labored criticism to establish it, as the end will be gained much better by an attention to the classification we have made in this new selection of psalms, hymns, and spiritual songs, than by any *critique* independent of such a specimen. Our hymn books are, in general, a collection of every thing under the sun in the form of religious rhyme. Not one in ten, or, perhaps, in twenty, of any selection, are usually sung by any individual from choice or approbation. And, indeed, the religious communities seem to be destitute of any fixed standard by which to judge of what is comely and suitable subject matter of social praise. As was said, the greater part conceive they ought to sing every notion, speculation, or opinion, which they can imagine to be orthodox; not apprehending that the object of sacred song is to raise and exalt our spirits by divine contemplations to the sublime in the worship of our adorable God and Father, *by admiring and* extolling facts extrinsic of our conjectures or

notions about them. But this is not all: every heretical or schismatical dogma is sung, as well as preached; and instead of *praising* God, we are often *scolding* men who differ from us. For even prayer has been abused to this end. Often have I seen a prayer to be dictated by the presence of some one in the congregation; and thus all the congregation were doing homage to the zeal of the preacher, who was praying in relation to some influential errorist as he conceived. I knew a preacher who got into a violent controversy with another, because of an insult he gave him in prayer. And not long since a preacher has been called to order by the legislature of the first state in the union in point of population, for an insult to the nation while praying as chaplain for the legislature. This spirit, which on many other occasions manifests itself in prayer, is equally at work in the department of religious praise. So that all our contests about religion get into our prayers and songs.

Let us analyze a few more specimens. There has been a controversy of long standing about faith. One hymn extols faith in the following words:—

"Faith—'tis a precious grace
Where'er it is bestow'd!
It boasts of a celestial birth,
And is the gift of God.

Jesus it owns a King,
An all-atoning Priest;
It claims no merit of its own,
But looks for all in Christ.

To him it leads the soul
When fill'd with deep distress,
Flies to the fountain of his blood,
And trusts his righteousness.

Since 'tis thy work alone,
And that divinely free,
Lord, send the spirit of thy Son
To work this faith in me."

Waving any discussion upon the propriety of singing praises to *faith* instead of the *Lord*, I proceed to observe that in singing the above verses we are boasting against those who are supposed to maintain that faith is not of a celestial birth, and not the gift of God. In the conclusion the singer is made to act a singular part—first to declare that he believes that Jesus is a King, an all-atoning Priest; that faith leads the soul to him, flies to the fountain of his blood, and trusts his righteousness; and yet, after having sung all this, he represents himself as destitute of such a faith as he has been singing, and prays for the spirit of Jesus Christ to *work* this faith in him!!! How the same person can sing the three *first verses* and the last one in this hymn I know not, unless they *sing as a parrot speaks*, without regard to the meaning. To convert the above sentiments into plain prose, it reads thus: "I believe

that faith is a precious grace, the gift of God, of celestial origin. I believe that Jesus is King and an all-atoning Priest; that his righteousness is worthy of my trust, and his blood purges me from sin——No, I dont believe this; but, Lord, send the spirit of thy Son, who I believe works this grace in men's hearts; and as I dont yet believe, work this faith in me!!

"Come, Holy Spirit, heavenly dove,
With all thy quick'ning powers;
Kindle a flame of sacred love,
In these cold hearts of ours.

Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly, nor go,
To reach eternal joys."

These verses, as well as the general scope of this song, are not accordant with the spirit of the christian religion. The Holy Spirit is always represented as the author of all goodness in us, and is not to be addressed by men as though they, without it, could say that Jesus is Lord, or, without it, breathe forth a spiritual desire. But here dead "cold hearts" are represented as panting after the Holy Spirit.—But not only does the nature of the christian religion, which represents the Father as the terminating end of all christian worship, the Son as the only mediator between the Father and us, and the Holy Spirit as the immediate agent or author of all goodness in us. Not only, I say, does the nature of the religion itself, to those who understand it, teach the impropriety of direct addresses to the Holy Spirit; but this species of address is absolutely unauthorized by any prophet or apostle, by any oracle of God, commandment or precedent in the sacred books—For from the beginning of Genesis to the end of Revelation, no man, patriarch, Jew, nor christian; prophet, priest, nor apostle, ever did address the Holy Spirit directly in prayer or praise. They pray *for* the Holy Spirit, but never *to* it. Thus Paul desired that the love of the Father, the grace of the Lord Jesus, and the communion of the Holy Spirit, might be with the saints. This hymn, then, is not only contrary to the genius of the New Covenant; but uncommanded and unprecedented in the book of God. This I asserted to an association about ten years ago, which caused an old preacher to search the whole Bible through to disprove it. In something less than a year afterwards he wrote me he had found me in an error—for he had found an authority for this hymn. It was, he said, in the book of Canticles, where it saith, "Awake, O North wind, and blow thou, South, upon my garden," &c. But the old gentleman hath not, to this day, decided whether the Holy Spirit was in the North or in the South wind, and therefore, as yet, nothing has been adduced to show the assertion unfounded.

EDITOR.

The Church of Christ at Tubermore, to the Church of Christ at New York—Grace be to you, and peace from God our Father, and from our Lord Jesus Christ.

BELOVED BRETHREN,

IT was not from inattention, nor a want of impression of the importance of the subject of your communication, that we did not at first fully reply to you. The union of all who believe in the Lord Jesus, is a thing for which we are most deeply interested; and the almost total want of it among the churches of Christ, that we deem on the whole nearest to the model of the first churches, is a thing that causes to us the most unfeigned sorrow. If that Brotherly intercourse, and earnest care for each other, that subsisted among the churches in the days of the apostles, is not now to be found among those who profess to follow their practice, as far as it was approved by Jesus, the causes ought to be sought out and removed. In our opinion the chief of those causes is not the difference of sentiment, great and greatly to be deplored as this is; But is owing to the exercise of an authority never conferred on the churches by the Lord Jesus, to refuse or exclude, for difference of sentiment, any of those who give evidence that they have been bought by the blood of Jesus Christ. Not that we deem it a matter of slight importance that all the disciples of Christ should know and practise all his institutions; on the contrary, we hold this a matter of very great importance, for the attainment of which all the churches ought never to cease to plead with their Heavenly Father. Ignorance of any divine institution is an evil, and must be felt as such by a church as far as it exists in any of the body. But the question is, What is God's way of getting rid of this evil? We believe, from Phil. iii. 15 and numerous passages of scripture to which there is not room to refer in this letter, that it is by forbearance, affectionate instruction, and prayer. Many, on the contrary, have thought that the most effectual way to make a disciple receive an ordinance of Jesus, is to refuse him fellowship till he has complied. Notwithstanding all we have heard in favor of this plan, we still deem it the wisdom of man. Accordingly we have found that God has made foolish this wisdom. Long has it been tried without success; and of late in some parts of Ireland it has been carried so far, that some individuals can scarcely find a second to unite with them in constant fellowship. By permitting Satan to work them up to this phrenzy, it appears to us that God has affixed his seal of disapprobation on the sentiment in its lowest degree, and to lead sober-minded christians, who have been led away by its plausibility, to examine more attentively the ground of their opinion.

You will observe, then, dear brethren, that we do not plead for forbearance as a useful scheme left to our own discretion, or justify it, as some have done, from that pleasing variety found among the works of God. Such language we hold in utter abhorrence. Variety in the works of creation is a beauty; but God is the author of that variety. Difference of sentiment upon every thing revealed by God *is an evil*, because it is the sinful ignorance of men.

Can God command all his people to know his will, and shall it be a perfection to be variously ignorant of this? It detracts, then, considerably from the joy with which we should have received your letter, that we find no notice taken of this subject; but on the contrary, that you seem to make baptism a term of fellowship. The greater part of our number not only have been baptized, but we are convinced that views on this subject extensively affect other matters in scripture. But we all deem that the man who has been received by Jesus, ought not to be rejected by us; and that if he feed his people by his ordinances, it would be criminal in us, as far as lies in our power, to join in confederacy to starve the weakest of them. We think that the man who has been admitted to the fellowship of the general assembly and church of the first born, is undoubtedly worthy of a seat with us. Dear brethren, we know what has been objected to our views on this subject, and as we have not had time fully to reply to objections, we deem it unnecessary to state all the grounds of our opinion. We know that there is no command of Jesus but may be plausibly set aside. We entreat you to examine this subject, recollecting that if it be sinful to receive any that Christ has forbidden, it is also sinful to refuse any that he has invited. There is no safe side in error. That Jesus will not approve of refusing fellowship to any of his brethren known to be such, appears to us to have the irresistible light of self-evident truth.

With respect to the ordinances which you observe on the first day of the week, we agree with you in general; but with respect to the order of observing these ordinances, we find but little fixed in the New Testament. The only thing we can with any confidence say we have learned on this subject is, that, at whatever time a church meets to observe the institutions of the first day of the week, the Lord's supper ought to hold a distinguished place. But how often we should sing or pray, or whether we should pray or sing first, we find nothing fixed. Though we should have no objection with you to commence with prayer, yet we could not say that we considered ourselves bound to this order by 1 Tim. ii. 1. Prayer for our civil governors we consider an important duty; but the above passage does not appear to us to determine the time of it. *First of all* appears to us to refer to the order in which the apostle brought forward the subjects of exhortation. He had been speaking of his own deplorably wicked character, and, from the abounding mercy of God to him, he concludes that they ought not to despair of any man's salvation. Therefore, prayers, &c. ought to be made even for pagan and persecuting rulers; for the grace that saved Saul of Tarsus, was able to save the vilest of them. I exhort, then, first of all, that prayers, &c. The second thing he exhorted to was the deportment of women. From this he passed to the qualifications of bishops. This, dear brethren, is our view, which we do not obtrude upon you; but, as you have invited our faithfulness, we suggest to your consideration. Should we, at any time, perceive your view to be just, we shall most promptly adopt it. We conceive that whatever Christ has not fixed must be left free

for ever, and that a church, though it may usually pursue the same order, has no right to bind itself to this, where Christ's authority is not interposed. In the house of God there is no discretionary authority, not in the least degree.

The order in which we observe the ordinances, on the first day of the week, is as follows:—Salutation, singing, reading the scriptures, prayer, singing, admission or exclusion, if necessary, the Lord's supper, singing, fellowship, exhortation, teaching, prayer, singing, prayer. But we do not consider ourselves bound to this order any further than we find it fixed in the scriptures We have no meetings on any day but the first day of the week, nor any meetings but one on that day. We consider 1 Cor. xiv. 16. to warrant us to subjoin an *Amen* to the prayer. Your view of the kiss of charity does not satisfy the most of us. We think the limitation arbitrary, though some among ourselves have not yet observed it in any sense. The washing of feet we do not consider an ordinance, but the selection of one of the most humiliating offices, to inculcate the practice of all, when the brethren need them. It has not to us the least appearance of being enjoined to be observed in form. A love feast, as an ordinance, we consider as unscriptural. The passages that speak of it we view as referring to the Lord's supper. Is any feast so much a feast of love as this? Besides, we are forbid to eat in the church for the gratification of appetite. But what surprises us most, is the ground on which you hold it. You consider it not of strict obligation, and therefore sometimes omit it. We think this inconsistent with all your other views. If Christ has instituted a love feast, it must be strictly obligatory; and if he has not, you will have no praise from him in observing it in his name, though ever so seldom. We see nothing to prevent the wealthy brethren from entertaining the church in their own houses, but we should beware of adding to the institutions of Christ.

We met as a church in May, 1807. There never was any schismatic separation from us. But on account of convenience, two churches have gone out from us; the one meeting at Maghralt, about four miles from us, the other at a country place called Cavindaisy, distant about six miles. The former of these did not get on well, and has returned to us. The latter continues to prosper, and lives in the utmost harmony and confidence with us. Our number is about two hundred and fifty. We consider a presbytery an ordinance of God as soon as practicable, though we have now but one elder.

Dear brethren, we have observed, with very great delight, the ardent spirit of love which your communication breathes towards the people of God, and your zeal for the increase of devotedness to the service of Christ. This, to us, is greater proof of growth in the divine life, than zeal even for the purity of ordinances. Some of late make a great noise about the corruptions of other churches, and exert themselves much in vindicating scriptural order, who do not appear to have, in an equal degree, bowels of love to all the people of God, and concern for the salvation of sinners. The one

ought to be done, but the other ought not to be left undone. We love to see christians fully awake, and waiting for the coming of their Lord. We love to see his servants girding themselves, and proposing to serve him with more exertion and alacrity. We love to see them looking to the coming of Jesus for the extension of their fame, instead of bandying compliments and mixing their own vanity with the service of their Master. These things, brethren, we think we behold in you, and therefore rejoice in you right heartily. Come, then, dear brethren, and let us unite in making all things ready for his coming. Let our zeal extend to every part of his will. Let not any difference of sentiment alienate our hearts. Let us examine the scriptures more thoroughly, and more fervently pray to be directed fully into the way of God. Let not a word dropped by us be understood by you as suggested by unkindness.

While we take the liberty of stating our difference from others, we are fully convinced that we have much to learn, and that a full attainment to the order of the first churches would not necessarily imply great growth in grace, or in the knowledge of our Lord and Saviour Jesus Christ. Our sheet is full. Great grace be upon you all.

Tubermore, May 6, 1819.

SIGNS OF THE TIMES.

LOTTERIES.—A SPLENDID lottery has just been drawn in Rhode Island for the express *"benefit of the West Baptist Society of Providence."* What must be the condition of that religion which is kept in repair by the same means as we use in repairing old bridges and old roads? Can there be a greater libel against duty and heaven than such proceedings? Relig on maintained by gambling!

Western Paper.

Where is the spirit of Roger Williams now?—So the Baptists go in times of great prosperity. Brother Clack asked some time ago, "What need have the Baptists of *Reformation?*' Nay, indeed, they have more need of *Lotteries!!*

The Columbian College needs a *lottery* or a religious *fast*, or the presence of some great spirit to help it to stand. Religion is made to aid the masons and bricklayers, as much as the students of algebra; and all more than the students of the Bible, in the erection and support of such establishments as that of the Columbian College. Why not aid them all by a *lottery?* Because Congress will not grant it! A *good* reason, indeed—though not a *commendable* one.

Ed. C. B.

METHODISTS IN ENGLAND.—The differences which have unhappily arisen in the Methodist society in Leeds, regarding the intended erection of an organ in Brunswick Chapel, to which we have before several times adverted, are assuming a formidable aspect. At the local preachers' meeting on Monday last, the superintendent of the circuit came to the determination to suspend one of that body, on the ground that he had taken an active part in calling meetings to oppose the decision of Conference. In consequence of this suspension nearly the whole of the local preachers have resigned their office, and it is apprehended that a large portion of the congregations, both in the East and West Leeds Circuit, will, to-morrow, be left without preachers, about seventy of the local preachers having already resigned, and the whole number in the place not exceeding eighty. In the afternoon of the day on which the suspension took place, a warm discussion arose on the powers of the preachers in conference, when one of the travelling preachers observed, that, during the life-time of Mr. Wesley, he exercised absolute and sovereign power over both the preachers and people, and at his death he delegated that power to the conference. *Leeds Mercury.*

What need have they of Reformation!—None at all. They only want a little more of the spirit of John Wesley. *Ed. C B.*

SUPPRESSION OF INTEMPERANCE.—Mr. Edwards, from Andover, Mass. is now on a tour in this state [Maine] endeavoring to raise money in behalf of the American Society for the suppression of intemperance. He wishes to raise 20,000 dollars to be placed under the direction and control of the Society as a permanent fund, the interest of which is to be employed in keeping one man preaching against intemperance.

Such sermons as those of Mr. Edwards must undoubtedly have considerable effect; but we doubt the propriety of amassing a large fund for this or any similar purpose.

Kennebec Journal.

DEDICATIONS.—The "*new recruits*" in Frankfort, Ky. have lately built one of the '*neatest*" houses (that is, the most tasteful) in the western country. This house was "begun and finished in *four* months," and "DEDICATED" on *one* Lord's day, by Doctor Noel. It was "chiefly" built by the new recruits, or first fruits of the late revival there!

The "Unitarians" have also been building fine meeting houses, and dedicating them, in the East, by their young recruits. The following item is taken from the *Christian Herald*, of December.

The following particulars of the dedication at Portland, has been furnished us by a friend who was present.

The services on the occasion were as follows:—

1. Hymn, and reading of select portions of scripture, by Elder Samuel Rand, (the pastor of the church.)
2. The dedicatory prayer. by elder Abner Jones, of Salem, Mass.
3. Sermon, by Elder Moses How, of Portsmouth, N. H.
4. Concluding prayer, by Elder John Osborne, of Lee, N. H.

The house contains one hundred and twelve pews on the lower floor, a gallery, large porch, steeple, and bell. The house is four story on one side, cellar and vestry.

The addition to the church, since the late revival, is one hundred and sixty-seven.

Why should there be so much ill will existing between the subjects of these two revivals, seeing the Lord has moved them, by the same spirit, "to build and *dedicate* neat and commodious houses of worship?"

The church of England, in England, without any revival, built, this summer, sixty-nine complete churches, and have forty-eight on the way. Exchequer bills having been issued to the amount of fourteen millions of dollars for making "*neat*" churches.

It appears from a letter written to the editor of the *Columbian Star*, by our worthy friend Doctor Noel, that, on the dedication day of this commodious and neat meeting house in Frankfort, the sacraments of baptism and the supper were both "administered," "which gave a peculiar interest to the occasion." Now as the Unitarians in the East, who have had some awful and grand revivals lately, are like our Baptist Trinitarians in the West, much in the spirit of building and dedicating neat meeting houses, I shall do them all the favor of giving them a more elegant plan of dedications and consecrations—I am sorry that I had not published this before the late dedications, as it would have given a still more "pculiar interest to the occasion"

St. Katharine Creed Church in the city of London, having been lately repaired, was suspended from all divine service till it was again consecrated; the formality of which being very extraordinary, may give us an idea of the superstition of this prelate. On Sunday, January 16, 1630, bishop Laud came thither about nine in the morning, attended with several of the high commission, and some civilians. At his approach to the west door of the church, which was shut and guarded by halberdiers, some who were appointed for that purpose, cried with a loud voice, *Open, open, ye everlasting doors, that the King of glory* may come in; and presently the

doors being opened, the bishop with some doctors and principal men entered As soon as they were come within the place, his lordship fell down upon his knees, and his eyes lifted up, and his arms spread abroad, said, *This place is holy; the ground is holy: in the name of the Father, Son, and Holy Ghost, I pronounce it holy.* Then walking up the middle aisle towards the chancel, he took up some of the dust, and threw it into the air several times. When he approached near the rail of the communion table, he bowed towards it five or six times, and returning, went round the church with his attendants in procession, saying first the hundredth, and then the nineteenth psalm, as prescribed in the Roman *pontificale.* He then read several collects, in one of which he *prays God to accept of that beautiful building;* and concludes thus: *We consecrate this church, and separate it unto thee as holy ground, not to be profaned any more to common use.* In another he prays, *that all that should hereafter be buried within the circuit of this holy and sacred place, may rest in their sepulchres in peace, till Christ's coming to judgment, and may then rise to eternal life and happiness* After this, the bishop, sitting under cloth of state in the aisle of the chancel, near the communion table, took a written book in his hand, and pronounced curses upon those who should thereafter profane that holy place by musters of soldiers, or keeping profane law courts, or carrying burdens through it, and at the end of every curse he bowed to the east, and said, *Let all the people say, Amen.* When the curses were ended, which were about twenty, he pronounced a like number of blessings upon all who had any hand in framing and building that sacred and beautiful edifice, and on those who had given or should hereafter give, any chalices, plates, ornaments, or other utensils; and at the end of every blessing he bowed, to the east, and said, *Let all the people say, Amen.* After this followed the sermon, and then the sacrament, which the bishop consecrated, and administered after the following manner:

As he approached the altar, he made five or six low bows, and coming up to the side of it, where the bread and wine were covered, he bowed seven times; then, after reading many prayers, he came near the bread, and gently lifting up the corner of the napkin, beheld it, and immediately letting fall the napkin, retreated hastily a step or two, and made three low obeisances. His lordship then advanced, and having uncovered the bread, bowed three times as before; then laid his hand on the cup, which was full of wine, with a cover upon it, which having let go, he stepped back, and bowed three times towards it; then came near again, and lifting up the cover of the cup, looked into it, and seeing the wine, he let fall the cover again, retired back, and bowed as before. After which the elements were consecrated, and the bishop, having first received, gave it to some principal men in their surplices, hoods, and tippets; towards the conclusion, many prayers being said, the solemnity of the consecration ended.

Neal's History of the Puritans, vol. 2, p. 237.

Say, some of you orthodox, is there any need of re-

of a reformation on this subject? If we have dedications, let us have them in decent style.

But alas the day has come that they who oppose such things are said not to be regenerated!!——*Ed. C. B.*

SERAMPORE MISSIONARIES.—The Baptist Missionary Society in England has at length broke silence on the subject of the missionaries at Serampore, and in their Magazine for July last undisguisedly express their surprise, concern, and dissatisfaction at the proceedings at that place. The Baptist Missionary Society in England who sent out these very missionaries, are, in fact, as we stated some years ago, cut off from all participation in the property and in the management of the concerns at Serampore. The immense property at that place is wholly in the possession and under the control of the Serampore missionaries; and this event was brought about, or rather this seizure of the property was made at the very time when the Baptist Missionary Society in England had no other idea but that these missionaries were acting merely as trustees for the society in England. These great men must now be wealthy enough. The ten thousand dollars obtained in this country a few years ago must add something to their funds, and might serve to show, we should suppose, the folly of giving money to missionary beggars under the pretence of converting the heathen. How many other "pious" and 'renowned" missionaries will play as successful a game as those at Serampore, time must show. We hope the editor of the New York Commercial Advertiser, on seeing the statement made by the Baptist Missionary Society in England, will recall some of his abusive epithets against us for publishing only the truth, and that of such a kind as the public were entitled to know.

It seems from the statement given, that since the seizure of the property at Serampore, the London Baptist Missionary Society has used every effort to obtain some participation in the property or in the management of the concerns at Serampore. But while the Serampore missionaries have all along been calling on the society in England for money, and have actually obtained considerable sums, they have been exceedingly vigilant and careful not to allow the society in England the least right, title, or authority with respect to any thing at Serampore. Such a state of things could not long be endured. During Mr. Marshman's last visit to England, it was proposed as a last resort by the London society, for "Drs." Carey and Marshman to have the whole management of things at Serampore during their lives, reserving to the society only the *nomination* of their successors. "The consideration of this proposal," say the committee of the London society, "and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the committee was declined by Dr. Marshman, they *were constrained to yield* to a separation, which their present communications with Dr. Marshman convinced them had actually been

made, and which it was manifestly determined to maintain. The committee were fully aware of the unfavorable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were entrusted to a body asserting entire independence."

It is not likely that the Serampore missionaries will be able to get any more money from the Baptists in England. They are rich enough without it, and live more in the style of princes than humble missionaries of Christ. If such has been the termination of those who first engaged in modern missionary enterprizes, and whose praises have been sounded over the four quarters of the globe, what can be expected of those who have succeeded them since missionary undertakings have become more popular, and whose motives consequently for engaging in them are more questionable.

Reformer.

[*I never was opposed, in principle or practice, to any scriptural means of converting the heathen. I expressed many doubts in the first volume of this work on the propriety and utility of modern missionary schemes. I have said little on this subject for the last three years, but I have thought a good deal upon the subject. I yet cannot flatter myself into any sanguine expectations from all these devices. I take no pleasure in recording such disasters as the above; but I could not do justice to the* signs of the times *unless I gave the above extract. I make not such incidents, however, a test of truth, nor do I oppose the modern devices because of such mismanagements.*]

Ed. C. B.

NOTICE TO AGENTS.

☞AGENTS are requested when writing to us to state, not only the persons for whom, but also the *volume* for which, payment has been made. Considerable arrears are due this establishment, and difficulties occur in some instances from the omission of the same of the volume paid for.

NEW AGENTS.

Virginia—Dr. Frederick Power, Yorktown. *Indiana*—Zenas Darnel, Greensburg; Joseph Hawkins, Connersville. *Tennessee*—John Ferril, Dover.

N. B.—Any person desirous of extending the circulation of this work, or of facilitating a second edition of the New Translation, will be furnished with a Prospectus for either, on application to me per letter. When I see the mighty exertions made for the diffusion of error and the support of human traditions, I am induced to call upon all who pray for a better time, to lend their aid in the spread of such principles as will accelerate its approach.

"Paulinus" has been received, but came too late for this No.

PRINTED AND PUBLISHED BY A. CAMPBELL.—Price One Dollar per annum

CHRISTIAN BAPTIST.

No. 7—Vol. V] BETHANY, B. C. VA. Feb. 4, 1828. *[Whole No. 55*

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

FOR THE CHRISTIAN BAPTIST.

On the Influence of the Holy Spirit in the Salvation of Men.—By *Paulinus.*

NO. I.

WHOEVER reads the sacred pages, with an enlightened and attentive mind, will discover that the operations of the Spirit of God are various and manifold. To this wonder-working Agent are ascribed creative energy,—miraculous events,—extraordinary qualifications,—and sanctifying influences on the souls of men. It is only "parts of his ways" that we can undertake to speak of; or, indeed, of which we can have a conception. Those classes of divine operations, which appear more immediately to concern the salvation of men, are, the *miraculous* and the *sanctifying*. Of the first class of these operations, it is not my intention now to treat: and, indeed, any attempt of this sort, on my part, is amply and ably forestalled by a series of essays in the *Christian Baptist*, vol. 2. to which I would refer the reader for a luminous view of this part of the subject. The other class of divine operations, namely, those of a sanctifying nature, will furnish the subject for this undertaking; in the execution of which, it will be my aim to be short and plain.

The view which I wish to exhibit contains three points: First, the reality of a divine influence on the souls of men, in effecting the work of salvation; secondly, some of the principal effects produced by this operation; and thirdly, the high practical import of this truth. To the first only I can attend in the present number. And here I desire it may be observed, that I do not assume either *Calvinian* or *Arminian* ground, as being either of them *exclusively* necessary to this view. It is on *scriptural* ground that I propose to proceed: about any other term that may be used, I am not solicitous.

First, then, I lay down this position: that the influence of the Holy Spirit on the souls of men, in effecting the work of salvation, is a scriptural fact. That many have abused this sacred truth, by wild and fanciful imaginations, is readily conceded.—As

what point of christian doctrine, indeed, has not been abused? But this, we contend, is no argument against the reality of the thing.

Let us endeavor to enter into this matter. And I begin with observing, that a persuasion of the *necessity* of an influence from the Divine Spirit, is a proper preparative for the more ready admission of that fact. Does this necessity then appear to exist? Let the scriptures of truth testify. "Without me, (said Jesus.)—or severed from me—ye can do nothing;" John xv. 5. With this Paul accords; 2 Cor. iii. 5. "Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God:"* and to this, the consciousness of every quickened soul responds: "Turn thou me, (is the language of all such,) and I shall be turned;" Jer. xxx. 18. We might here enter into a view of that depravity of human nature, as represented in the scriptures, which appears to render it necessary that we should be visited with supernatural operations; but it is not deemed requisite to our present purpose. Suffice it to say, that our carnal minds are at enmity against God; and therefore need the changing efficacy of a divine influence;—that we are naturally weak; and therefore have need to pray, 'Strengthen thou me according to thy word." To what has been advanced, to shew the necessity of which we speak, I add the apostle's declaration, Rom. viii. 9. "If any one have not the Spirit of Christ, he is none of his."

We shall now come nearer to those evidences in favor of the point in hand, which are of a more direct nature. And in doing so, I shall be careful to distinguish between such passages of scripture as refer to miraculous operations, and such as regard those graces of the Spirit which *we* need as much as any in the time of primitive christianity could need them.

Many of the prayers of the inspired writers, (as Mr. Scott has justly remarked,) obviously imply the truth of our present position. David prays, "Take not thy Holy Spirit from me," Psalm li. 11. Surely he considered himself favored by the influences of that Spirit "Restore unto me, (he adds,) the joy of thy salvation; and uphold me with thy free spirit." He certainly believed a divine energy to be necessary to his support. Paul prayed for the Ephesian brethren to this effect: "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, (or for the acknowledgment of him;) the eyes of your understanding being enlightened; that ye may know what is the hope of his calling," &c. Eph. i 17. 18:—these are the blessings of salvation; not miraculous gifts. And again, "That he would grant you, according to the riches of his glory, to be strengthened with might, (or mightily strengthened,) by his Spirit in the inward man; that Christ may dwell in your hearts by faith," &c. ch. iii. 16. 17. These

* *This, it is true, refers originally to the ministry of the apostles; but it is a broad proposition, including general inability as to spiritual goodness*

again are the things that accompany salvation: they are such as we now all need; and any argument brought to prove that they were peculiar to the season of miracles, would go as effectually to prove, that so likewise were faith, and hope, and love, and every christian grace peculiar to that season; and thus the very essence of christianity might be banished from the world! To the same effect is the apostle's prayer for the Colossians; i. 9. 10. 11. "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding," &c.—"Strengthened with all might, according to his glorious power," &c.—and so for the Romans; xv. 13: "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Spirit." Other instances of the same sort might be adduced; but these are sufficient.

To the evidence arising from the prayers of the inspired writers, let us add some direct declarations;—still cautiously regarding the difference between miraculous gifts and sanctifying operations. A few out of many must suffice:—"The love of God, (says Paul to the Romans,) is shed abroad in our hearts, by the Holy Spirit which is given unto us;" Rom. v. 5. Now, whether "the love of God" be taken here to mean a sense of God's love to us, or the exercise of our love to God—(for the phrase is ambiguous, and the better in this case for being so,) it will be allowed to be requisite that we possess it; and the Holy Spirit, as given to us, is the Agent to which it is ascribed. Again, chap. 8. ver. 9. "But ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you; or, because the Spirit of God dwells in you." This, verse 10, is termed "Christ in you;" and ver. 11. it appears to be that Spirit which raised up Christ from the dead, and which is also to quicken the bodies of the saints. It must therefore be, not merely *a holy spirit* or *temper* in us; but truly and properly *the Spirit of God*. In verse 10 he affirms that "the Spirit itself beareth witness with our spirit that we are the children of God." I shall not stop here to discuss the question, *How* the Spirit bears witness; whether *directly* and *immediately*, by suggesting a sense of our adoption; or *mediately* and *indirectly*, by producing that temper of heart which corresponds with the word of God, and enabling us thence to infer our adoption; or whether we ought not to admit both these views: it is enough, to our present purpose, that it is "the Spirit itself," as distinguished from our spirits, and from every other object. To the Galatians the same apostle says, chap. iv. 6. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Allowing the Spirit of his Son here to mean, a spirit wrought in us, namely, the spirit of adoption, still it is expressly said to be sent forth from God; and of course must be the production of the Holy Spirit. The Ephesian brethren are represented as a part of that building, that "holy temple in the Lord," which is designed "for a habitation of God through the Spirit;" Eph. ii. 21. 22. We here remark, that God dwells in his church, in a manner in which he does *not* in the world; and that this inhabitation is through the *Spirit: and this* Spirit is said, Rom. viii. 26. "to help our infirmi-

ties," and "to make intercessions for us with groanings which cannot be uttered," or by inarticulate groanings.

These quotations appear to have reference to the case of believers;—to their needs and their supplies. If *believers* must have the Divine Spirit to enable them to bring forth the fruits of righteousness, and prepare them for ultimate glory; then well might we opine that the *unregenerate* need the influences of that Spirit, to bring them into a gracious state: and this accordingly we find to be the fact. Christ assures Nicodemus, John iii. 7. that men "must be born again;" and this new birth is said, verse 8. to be "of the Spirit." The Spirit, then, of course, is necessary to the production of that change, without which there is no salvation. The Ephesians, in reference to their unbelieving, unregenerate state, are represented as having been "dead in trespasses and sins;" Eph. ii. 1.—in verse 5 the apostle includes himself, as in the same condition; and in both places ascribes to God the quickening (or life-giving) influence which they had experienced. In verse 10 the figure is changed; but the same idea is presented of a divine energy in their conversion to God: "For we are his workmanship, created in Christ Jesus unto good works." I am aware, indeed, that the figures employed to express this important change, have often been abused; and that divine truth has thus been misrepresented by an extravagant zeal to establish some particular system: but surely there is an analogy which justifies the use of such figures;—there is a strong meaning intended to be conveyed;—a meaning which goes obviously to shew our natural alienation from God—our destitution of the principle of holiness—and the necessity of an influence from the Divine Spirit, to restore us to a meetness for the heavenly inheritance. Let one more particular reference suffice. In Titus iii. 5. salvation is ascribed, not to works of righteousness performed by us, but to divine mercy, "by the washing of regeneration and renewing of the Holy Spirit." Comment here seems unnecessary; as I cannot conceive how language could more explicitly represent the agency of the Divine Spirit in the work of conversion.

I have mentioned above our natural alienation from God, and our destitution of the principle of holiness: and I here take occasion to repeat what I have before said—that this state of human nature, (which is so plainly held out in various parts of the sacred writings,) appears to be the ground of that necessity which exists, for a supernatural, regenerating influence from the Holy Spirit. But here it may possibly be objected that, allowing such to be the state of man, the Holy Spirit has so fitted *the word of truth* to our condition, —has so adapted the means to the end, that no farther divine agency than what was employed in *producing* this word of truth, should be requisite in effecting the desired end. To such an argument I would reply, first, that a fair construction of the passages quoted, and of others that might be quoted, will not allow of such an idea: and secondly, that the fitness of the word to the condition of man, *is no argument* that regeneration and sanctification will follow, *without a divine influence* accompanying the truth:—no mere, I *say, a valid argument*, in this case, than it would be to contend,

that because seeds are adapted to vegetation, we may therefore expect a crop without the influence of sun or rain. That there is a happy, a beautiful adaptation of the word of truth to the condition of man, I readily admit: indeed it is one of my favorite ideas: this, however, does by no means supersede the necessity of a divine, spiritual influence, to give effect to the truth revealed.

But possibly it may be farther suggested, that the same effects are, in many cases, ascribed to the *word*, which are also ascribed to the *Spirit*. This too is admitted; and I may add, the same effects are, in some instances, ascribed to the *preacher*, as the dispenser of the word. Thus, we are enlightened by the *Spirit:* "Open thou mine eyes, that I may behold wondrous things out of thy law;"—and we are enlightened by the *word:* "The entrance of thy word giveth light." We are born again of the *Spirit:* "So is every one that is born of the Spirit;"—and we are born again by the *word:* "Being born again, not of corruptible seed, but of incorruptible, by the word of God," &c. We are sanctified by the *Spirit:* "But ye are washed, but ye are sanctified," &c. "by the Spirit of our God;" —and we are sanctified by the *word:* "Sanctify them through thy truth: thy word is truth." It belongs to *God* to open the eyes and to turn the sinner;—and *Paul* was sent to the Gentiles "to open their eyes, and to turn them from darkness to light." These instances are sufficient to illustrate the fact which has been admitted;—that the same effects are, in some instances, ascribed to the Holy Spirit—to the word of truth—and to the preacher or publisher of the gospel. It remains for us to see how this matter is to be understood.

Briefly, I remark, that the same things are ascribed to different objects, pretty much in the way in which the same effect is ascribed to the agent and to the instrument. My pen, the instrument, being adapted to the purpose of writing, forms these letters; and I, the agent, giving my pen direction, form these letters. The seed and the earth produce vegetation: the sun and the rain produce vegetation; and, in a certain sense, the man who sows the seeds and cultivates the earth, may be said to produce vegetation. I know, indeed, that such figures cannot adequately represent spiritual and moral objects. They are introduced only by way of illustration; and I do by no means intend, by the use of them, to reduce men to mere machines, or the operations of the Divine Spirit to mere physical energy. When Paul says to the Corinthians, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God,"—there is a beautiful analogy which justifies the use of the figure; and we see in it the agency of Christ, the instrumentality of the preacher, and the influence of the Spirit. But he who should undertake to disprove the moral agency of man, would, it is presumed, pervert the truth by the abuse of a metaphor. If, however, on the other hand, one should be disposed to attribute to the efficiency of the instrument, what belongs to the efficiency of the agent, the apostle would certainly correct his error, by saying "Who then is Paul, and who is Apollos, but ministers by whom ye believed

even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 5, 6, 7.

The sum of these remarks on the effects ascribed to the Spirit and the word is this: that the word of truth is God's great instrument in effecting our salvation. By this, or with this, his spirit operates to the renewing and sanctifying of the soul; while under its influence, the soul itself becomes active in holy exercises: and thus, with Peter, we may say to believers, "Ye have purified your souls, in obeying the truth, through the Spirit." How God may otherwise work, I know not; though I would by no means "limit the Holy One of Israel," as to his designs or operations, in any respect whatever.

I now dismiss the first position—the reality of divine influence on the souls of men, in effecting the work of salvation. This was my leading object in the present undertaking. The other two points proposed will probably be treated on with more brevity: they must be reserved, however, for another number.

PAULINUS.

November, 1827

[*We make no remarks on the preceding communication until we have received Paulinus, No. II.*] Ed. C. B.

[COMMUNICATED BY A CORRESPONDENT IN GEORGIA.]

AN EXTRACT,

From a Dialogue between a Baptist and a Baptist Clergyman.

Baptist. WELL, sir, have you had time to examine those pamphlets I gave you?

Clergyman. I have examined them all, with the exception of the two last numbers.

B. What do you think of them?

C. I think some parts of them are good; but cannot agree as to that part respecting weekly communion.

B. By reading the seventh verse of the twentieth chapter of the Acts of the Apostles, I am led to think that the disciples mentioned there, met on the first day of the week, and that it was for the purpose of breaking bread that they met.

C. I have no doubt but that the first disciples broke bread each first day; but the disciples now, must be regulated in this, by time and circumstances.

B. If you depart from what you admit may have been the order of the first churches, how often now should the churches attend to the breaking of bread?

C. With the Baptists we think it proper to attend to it once a month.

B. But others think it also proper to break bread once in three *months, some once in* six months, and others only once in twelve

months. But you think it proper to break bread once each month. Your convictions that it is proper does not arise from the word of God. For it is silent on breaking bread once each month. It arises, as already admitted, from the distance of time and change of circumstances since the first churches of Christ. Now are you sure that distance of time and change of circumstances will justify your departure from breaking bread each first day, to that of once each month. We have all to appear before the judgment seat of Christ to give an account of the actions done in this life. Now as it is his word that we are to be judged by, whether is it more safe to break bread at such a time as can at best have the appearance of being supported only by distance of time and change of circumstances, or attend to it each first day, having the first churches for our example, and of course supported by that word by which we are to be judged?

C. But some have thought that breaking bread so often might be the means of abusing this ordinance.

B. Yes, the men of this world have thought so, for they do abuse it if they attend to it so much as once in their lives. But I am sure that the saints will never abuse this ordinance willingly. For if they are saved only if they keep in memory what Paul at first received, and what first of all he delivered to the Corinthians, viz. that Christ died for our sins according to the scriptures, was buried, and rose again on the third day, according to the scriptures. If the saints are only saved by a remembrance of the death and resurrection of the Lord Jesus, then instead of their being alarmed at breaking bread as often as the first churches, they have cause to rejoice indeed, that they have the privilege of the same frequency as they: for if it tended to encourage and impress a remembrance of him who died for their sins, surely the same frequency is necessary to be observed by us so as to encourage and impress a remembrance of him who died for our sins. And if there is an aptness to forget these things, and we are only saved if we remember them, or, in scripture language, keep them in memory, how thankful ought we to be for this ordinance, each first day, which brings to our minds and memories Christ's dying for our sins, that we might not perish, but have everlasting life. Away, then, with monthly, quarterly, half yearly communions, as times fixed on by men, and not by God, periods which have been and still are opposed to the interests of the saints, and let the will of the Lord Jesus in his ordinance, as expressed by the example of the first churches, be our only rule, and by thus walking by his word, we will be justified whatever men may say. Whereas, depending on distance of time and change of circumstances, for justifying our departure from any part of the word of God, is at best but a sandy foundation. The mass of the great body called christians, practise and justify this departure; but we will esteem their applause but little, and the having had it will be but poor consolation to us, if we have been found opposing the truth when called upon to appear before the judgment seat of Christ.

REVIEW OF DR. NOEL'S CIRCULAR—*NO. VI.*

I AM not conscious of having passed by a single sentence in this honored circular, containing any thing in the form of an argument, which has not been embraced in the preceding essays on its contents. If, however, the author thinks otherwise, on his suggesting such a sentence to my notice, I will pay a more ceremonious regard to it. What now remains is to answer the Doctor's five triumphant questions, which he proposes as though the mere submission of them were to silence the whole race of believers in the all-sufficiency of the Holy Oracles.

"Let those," says the Doctor, "who oppose the use of creeds, answer these questions." Surely after this challenge we must expect to find some pith in them. We shall, with all due complaisance, attempt to answer them, in confident expectation that the Doctor will be as complaisant in turn, and answer me five questions in return.

Query 1st from Dr. Noel.—"Has the Head of the Church made no qualifications necessary for the admission of members into the church?" I answer, He has not made "*a creed,*" nor an assent to it, in the popular sense of these words, a necessary qualification. But he has required just the same qualifications for admission into his church in Frankfort, which the *twelve apostles* required of the *three thousand* received in one day into the church in Jerusalem, A. D. 34.

Now, in return, I propose my first question to Dr. Noel. Seeing he has, for once, done homage to the authority of the Head of the Church, I ask, 1st. Has the Head of the Church made your own little creed, or an assent to it, a qualification necessary for admission into his church?

2d Query from Dr. Noel.—"Has he made no qualifications necessary for admission into office?" I answer, Paul's letters to Timothy and Titus very explicitly lay down certain qualifications for office; but amongst all the qualifications found in the volume, that of subscription to the Romish, Episcopal, Presbyterial, or even Dr. Noel's own summary, is not mentioned as any qualification to office.

In return I propose my 2d query for the Doctor. Has the Head of the Church any where referred to any other writings than the apostles', or has he in any of these writings commanded any epitome or summary exhibition to be drawn up or referred to in the admission of any person into office in his church?

3d Query from Doctor Noel.—"Has he established no tribunal on earth to judge of these qualifications?" We answer, Yes——namely, the Pope and his Cardinals at Rome—the Archbishop of Canterbury and his court in London—the Annual Assembly of the Church of Scotland in Edinburgh—and Dr. Noel's "called Presbytery," in Frankfort, Kentucky. These four tribunals, for the four quarters of the world, are established, and authorized, and by good ecclesiastical law appointed, to constitute the holy *office* of inquisition, when, in their judgment, the interests of *religion may require it.* These sacred tribunals are to judge of

two things above all others: 1st. of the qualifications for office; and 2d. to decide who possesses them!

Our third query for Dr. Noel is—What punishment have these tribunals to inflict upon those destitute of these qualifications claiming these high offices?

Query 4th from Dr. Noel.—"Is an Arian, Socinian, or Universalist, qualified for either membership or office?" I answer, No. Because the apostles have so decreed. But I will amend the question in my 4th query to Dr. Noel, viz. Is an Arian, Socinian, Universalist, Catholic, Episcopalian, Presbyterian, or Methodist, qualified for either membership or office? But his 4th question is intimately connected with his 5th—namely:

Query 5th from Dr. Noel —"Can it be said they are not without respect to a creed?" I answer, Without respect to such a creed as you espouse. (See my 2d No. on his circular, in which it will appear christian churches have a divine creed, and human churches have a human creed.) But I must also intimately connect my fifth query to my fourth as has the Doctor—and it is this:

5th Query for Dr. Noel.—Is not the Arian, Socinian, Universalist, Catholic, Episcopalian, Presbyterian, and Methodist, excluded from your church because they have a creed different from the sacred writings, which is the only creed I subscribe. If they had not some other creed than the Bible you surely could not exclude them. And here, Doctor, your five triumphant queries terminate. They are your "*five points;*" and *sharp* points they are, for they have pierced you through. For if you answer the above five queries as complaisantly as I have done yours, you must come to the conclusion that it was not for the want of a human creed, but because they had a human creed, that you exclude from your church the Arian, Socinian, Universalist, Presbyterian, Methodist, and Episcopalian.

To conclude a disquisition which already has far transcended its due merits, I will just state and briefly illustrate a single position of some importance in this controversy. It is this: These heretics, called Arians, Socinians, Universalists, Catholics, Protestants, &c. &c. are kept in existence and their numbers augmented by the reasonings of such philosophers as Dr. S. M. Noel. Destroy the Socinians' creed, and where will you find the Socinians? Let all his glosses, interpretations, and dogmas, be a dead letter, neither printed nor read, neither spoken nor heard, and where would the sect be in a generation or two? It would be so of all other sects. Consequently, these creeds keep up all these sects. Now each one contends for his creed as better than all others, and thus justifies himself to himself. But let him remember that this creed derives all its consequence and superiority in his own estimation, from a comparison of it with others. If there were none with which to compare it, its excellencies would be all invisible. If, instead of making inquisition for opinions; if, instead of condemning a person for his interpretations, glosses, or dogmas, we, as worshipping congregations, turned our attention to the behavior of *others, and* condemned professed disciples for their impiety

immorality, and indevotion—the church and the world would very soon exhibit a quite different aspect. If a man speak of any christian topic in any other language than did the apostles, hear him patiently. If he will force his opinions upon us *in terms contrary to those furnished by the Holy Spirit*, let us admonish him. But if he will not be admonished, and still aims at imposing his *opinions* or *terms* upon us, he then becomes what the new Translation calls "*a factionist;*" and the Common, "*a heretic;*" and after a second admonition we are commanded to reject such a person. Not because of his opinions, even at last, but because of his dogmatical and faction-making spirit. If a man speaks of God our Father, and of Jesus Christ our Lord, in all the sentences and words of the Holy Oracles; if to this unexceptionable style he adds a holy, devout, moral, and unexceptionable life, the church of Jesus Christ has nothing more to inquire of him, or require from him. If he should be called a Socinian, a Universalist, a Presbyterian, or a Methodist, it matters not; if he speak in Bible terms only, no man can justly impeach him, and by his works he must stand or fall in the estimation of all christians, as by these he must stand or fall in the day of the Lord Jesus. Now in this course it is easy to proceed without synod, or council, or creed. For if any man call Jesus Christ a "*mere man,*" or a "*mere creature,*" or an "*eternal Son,*" and will insist upon our calling him so; we open the Bible, and call for the express warrant. None can be produced. This being easily decided, the person is admonished; if he will still insist upon it, we admonish him a second time; and if still unreclaimed, we cast him out, not because his opinion differed from ours, but because he would lord it over our faith and conscience, and aimed at heading a faction. This most unquestionably is the meaning of all that is said upon this subject in the Bible.

Now to test the correctness and utility of the course advised, we have only to consider how it would operate if universally adopted. Then if the result be obviously salutary on a general scale, no man can object to it either in principle or practice, if when only adopted by a few it does not do as much as if adopted by all. And this is precisely the logic and drift of all that the creed advocates, whether Catholic, Presbyterian, or Baptist, urge against our logic in this controversy. They say they must have a creed because other sects have a creed; and that although they should adopt the scriptures only, still sects would exist, and controversies would not universally cease. If there is any propriety in their logic, these sects or heresies, creeds and divisions, must, in defiance of the hopes of a Millenium, continue to destroy the peace and happiness of society for ever, or while time endures.

If Dr. Noel will clear up that "little moral impropriety," concerning which I spoke some two or three months ago; and if he will take up my reasonings in good earnest, piece by piece; or if he will agree to my publishing the whole of his Circular and this *Review in one* pamphlet, and if he will take and distribute the one *half of the edition*—I will still call him *Brother Noel*, and embrace *him in the bosom of* that charity which calls for nothing but the

image of eternal truth stamped upon the heart, and reflected in the life, to arouse its energies, and to bound its fraternal activities.

EDITOR.

The church professing obedience to the faith of Jesus Christ, assembling together in Manchester, to the church of Christ at New York.—Grace, mercy, and peace be multiplied unto you, from God the Father, through Jesus Christ our Lord.

DEARLY BELOVED,

WITH one heart and mind we unite in gratitude and praise to God our Saviour for the good news which your acceptable communication to the churches of Christ, scattered over the earth, brings to our ears; greatly rejoicing that you have been led, through the grace and mercy of God, to renounce the commandments of men—to separate from every religious connexion which walk not in all things according to the precepts and example of Christ and of his apostles; and to come together in one body for the observance of all the ordinances and institutions of our Lord and Master, continuing in the apostles' doctrine and fellowship, and breaking of bread and prayers. And upon every remembrance of you, we cease not to pray for you, that you may be kept by the Spirit of Truth from the errors that abound in the world, and stedfast, immoveable, in the faith and hope of the gospel. We give praise to the God of all grace and mercy for your near approach in faith and practice to the first churches of Christ in Judea, and are persuaded you are desirous to walk in the footsteps of the flock. In the fullest conviction of this, we proceed to give you the required information.

In March, 1810, we first met in public for worship, only three in number, and continued till 1817 without any persons being appointed to discharge the duties of elders or deacons; notwithstanding, we observed, as our privilege and duty, all the ordinances of worship taught by the great Shepherd to his flock, as far as we knew them.

We are now thirty-three in number, several of our brethren having, from various causes, removed to other parts of England and Scotland, and three to America, viz. James Thornton, one of our first deacons, to Montreal; George and Elizabeth Flemming, (the latter one of our first deaconesses) to Baltimore.

The servants appointed, and still enjoyed, by the church, are one elder, one deacon, and one deaconess; to which will be added, from time to time, such persons as Jesus may give us for the edifying of his body, the church.

It is with unspeakable pleasure we observe such a general agreement between you and us in what relates to "The Faith," the influence of "Truth," working by love, as it appears in the life and conversation of those who believe it, and the order of worship enjoined upon such. And to avoid going over the subjects which you have so clearly and scripturally stated, we *declare* our *entire agreement* with you, except in the instances which will be particularly noticed: and as some of those relate to the order of our worship, *we shall state the* way in which we proceed.

1st. We meet three times on the Lord's day—in the afternoon separate from those who are not of our number. We commence by our elder, who presides, selecting a suitable hymn, in singing of which we all stand up and join.

2d. We all kneel down when our elder, or one of the brethren named by him, offers up prayers, supplications, &c. wherein brevity, and the scripture mode of expression, are preferred.

3d. A portion of scripture is read both from the Old and New Testament.

4th Prayer, with a view to the fellowship, which follows.

5th. We greet each other with a holy kiss.

6th. After reading or repeating the words of the institution, we attend to the Lord's supper, by giving thanks for and t en breaking the bread. We give thanks also for the cup, and we all drink of it in remembrance of the death of the Lord Jesus.

7th. A hymn suitable to the occasion is then sung.

8th. The brethren are requested to teach and admonish one another; but should they not be disposed, or time permit when we have concluded, our elder addresses the church, or those who are observing us, at the conclusion of which another hymn is sung—prayer is made—and we separate. This is our order in our several meetings on the Lord's day, with the exception of the fellowship, holy kiss, and the Lord's supper.

We meet twice in the week also for prayer, reading the scriptures, exhortation and teaching.

We proceed to remark on those things in which we seem to differ. You say, 1st. *In obedience* to the command, 1 Tim. ii. 1. &c. *We* also pray for kings, and all that are in authority; but we think the words, *first of all*, mark the beginning of Paul's exhortation to Timothy, and not the order of worship in the church. 5th. You say, After each chapter is read, a pause is made, &c. This is not regularly done among us, though sometimes remarks are made in illustration of any thing read which particularly demand it. You say the observance of the kiss of charity rises from special occasions exemplified in the New Testament. Acts xx. 37, 38. informs us that (after Paul had given his last solemn charge to the elders of the church at Ephesus, verse 17th, &c.) they all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all that they should *see his face no more*. This, we think, cannot be an exemplification of the command given to the church at Rome, Corinth, &c. "Greet *ye one another* with a holy kiss," no mention being then made of any special occasions. You, beloved brethren, will doubtless perceive the word *holy* marks the divine appointment of the kiss, and the word *charity* the design of it. So we attend to it, when assembled together, withour regard to age or sex, as a solemn expsession of mutual forgiveness, and of mutual love, for the truth's sake.

Our elder labors with his own hands, that he may live honestly and have to give to them that needeth. But we are not sure that *the faithful* discharge of pastoral duties gives any right to elders to *claim wages*. *Theirs* is to be a crown of glory which fadeth not

away, when the chief Shepherd shall appear; compare Acts. xx. 34, 35. with 2 Thess. iii. 8. 12. To the twelve and the seventy disciples our Lord gave a right to wages, saying, "the laborer is worthy of his hire." Paul accordingly asks the Corinthians, "I only, and Barnabas, have not we power to forbear working?" 1 Cor. ix. 6. while he seems to blame them for suffering a man to take of them, 2 Cor. xi. 20. An individual going forth to preach the gospel to regions round about, by the appointment of the church, becomes his proper work, and we think him entitled to wages of those who send him. Other churches or individuals bringing him forward on his journey after a godly sort. 3 Ep. John.

In all the measures and decisions of a church, unanimity is preferable to majority, when it can be attained. Our church, however, is composed of "babes" as well as of those "who have their senses exercised by reason of use to discern between good and evil" And we do not defer our decisions until "Christ's little ones" can fully comprehend the reason upon which such decisions are made. They are left at liberty therefore to keep silence, as Paul directs. 1 Cor. xiv. 37. 38.

We attend to the Lord's supper in the afternoon, because all the examples we know of took place in the latter part of the day; for even the circumstance of time is not unworthy of notice in attending to an ordinance of commemoration, Deut. xvi. 6. compared with the institution, Exodus xii. 6. And we thereby cut off occasion from those who have, in this country, urged "an unnecessary deviation from their own professed rules," (viz. the apostolic examples,) against others who attend to this ordinance in the morning.

We have also a love feast on every Lord's day.

It is with great pleasure we read the reasons which induced you to write your epistle, to restore and promote the unity and prosperity of Christ's kingdom; and in order to lend our aid in this good cause, we have printed several hundred copies of your letter, which will probably bring you many communications from churches in Britain, various in their views of faith and order. And we pray that you may be preserved from receiving any thing contrary to the will of Christ, and that by manifestation of the truth you may commend it to the conscience of those to whose letters you reply.

We should be happy to hear from you at all times, anticipating much useful information and a mutual growth of affection from an increasing knowledge of each other.

Now, may he who is able to keep us from falling, preserve you blameless unto the second coming of our Lord and Saviour Jesus Christ, to whom be glory and honor now and evermore. Amen.

Approved and adopted by the church, and signed in their behalf, by WILLIAM JACKSON,

Elder.

BENJAMIN BEDDOME,

Deacon.

Manchester, September 13, 1818.

14 v. 5.

ANCIENT GOSPEL —*No. II.*

IMMERSION.

"JESUS CHRIST came by *water* and by *blood.*" At the *water* he was proven to be *the Only Begotten* by *the voice* of his Father, and the designation of the Holy Spirit. Through the *water* of Jordan he passed into the vineyard of the Lord of Hosts, and began to do the work the Father gave him to accomplish. On the cross, and from the shedding of his blood to the moment of his interment, divine attestations, numerous and diverse, marvellous and grand, were afforded; all declaring that he was sent by, and came forth from, God. With much propriety, then, and with great force too, it is said that "Jesus came by *water* and by *"blood."* In the same laconic style, we may say, that *immersion*, I mean christian immersion, is the gospel in *water*, and that the Lord's supper is the gospel in *bread and wine.* These two ordinances of the glorious and mighty Lord fully exhibit the gospel in the most appropriate symbols. The preaching of the Lord and his apostles, we all agree, was the gospel in *words.* The historic books of the New Testament is the gospel *in fact* Immersion is the gospel in *water*—the Lord's supper is the gospel in *bread and wine*—and a pure heart and a holy life is the gospel in its effects. But I am now to shew that *christian immersion*, as instituted by Jesus Christ, (not as corrupted by men,) is the gospel in *water.* The whole gospel is exhibited in this symbolic action. The subject declares his belief of the testimony which God has given concerning his only begotten Son, all summarily comprehended in this one sentence, JESUS IS THE MESSIAH, the Son of the only true God. But why recognize him in this character? Why submit to be immersed into this belief? Aye: that is the question. I say again, Why submit to be immersed into the faith of the Father, Son, and Holy Spirit, as an act of obedience to Jesus Christ? Tell me, ye mitred heads! ye learned Doctors of Divinity. Many reasons ye may give, perhaps, without giving the only one which gives deep interest to the ordinance: Shall I have to disclose the secret? We are immersed, then, that we may be *christened!* Very true, indeed: but how christened? Married to Jesus Christ, as some old-fashioned christians used to say. I will take it in your own terms, ye sons of the English hierarchy; or in your terms, ye sons of the Scotch hierarchy—"*Married to Jesus Christ*"—united to him by the New Covenant. Well, now, let us hear the words of this matrimonial compact:—"I take thee, O woman, to be my lawful spouse; and I promise to provide for thee all the days of thy eternal life. I will succor thee, defend thee, support and comfort thee for ever. My name, my honors, and my fortune shall be thine. Thy people shall be my people, and thy God my God." In reply, she saith: "I take thee to be my Lord and master; my sovereign, husband; and I pledge myself, by putting myself under thy control, to love and serve thee faithfully all the days of my immortal existence." This is enough to constitute the parties one in law, in name, and in *fortune. Shall we* have now to prove that the sins of the church *are washed away? I* say, after reading the marriage covenant, one

clause of which is in these identical words, "Thy sins and thy iniquities I will remember no more." I say, after reading this covenant, shall we hesitate to say, that the sins of the baptized are washed away? But, dismissing the obsolete style of the ancient founders of the modern hierarchies, let us turn over the leaves of the inspired volume.

And now I propose to do three things. 1st. To shew that the apostles addressed christians as having their sins remitted. 2d. That frequent allusions to baptism in the sacred epistles, represent it as an *ablution*. And in the third place I must shew that it is as plainly affirmed in the New Testament that God forgives men's sins in the act of immersion, as that he will raise the dead at the voice of the archangel, or as that Jesus Christ will come again to judge the world.

In the first place, then, let it be noticed that Paul affirms that the Gentile disciples of Christ (Eph. ii. v. 13) had their sins forgiven: "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened, together with him, having *forgiven you all trespasses.*" To the Hebrews he saith, (chap. x. 17. 18.) "Where remission of sins are, no more offering for sin is needed." Therefore, inasmuch as no sin offerings are appointed for christians, remission of sins is enjoyed by them. This is necessary to make his argument conclusive. For the drift of that passage is to shew that one promise in the New Covenant secured the forgiveness of sins to all who embraced it; and that the fact of their sins having been forgiven, is the reason why there are no sin offerings under the New Testament.

To the same purpose the apostle speaks in all his epistles. Of the Lord Jesus he says in general terms, "In him we have redemption through his blood; even the forgiveness of sins," &c. I do not wish to make a display of scriptural authorities where it is not necessary. This matter needs not to be proved to, but only to be remembered by, all intelligent christians Suffice it, then, to remember that the ancient christians, both Gentiles and Jews, were taught to consider that their sins were forgiven them. Now here the inquisitive will ask, *When*, or at what time, were these sins forgiven? This we are not now to answer.

In the second place, we proceed to the allusions to immersion, which represent it as an ablution, or a washing away of sins.

Allusion 1st. 1 Cor. vi. 4. "And such were some of you, but you are washed in the name of the Lord Jesus." We all admit that there is no public, outward, or symbolic washing in the name of the Lord Jesus, save christian immersion. To refer to it as a *washing*, indicates that it was an ablution.

Allusion 2d. Eph. v. 26. "That he might cleanse the church by a bath of water."

Allusion 3d. Titus i. 3. "God hath saved us by the bath of regeneration."

Allusion 4th. Heb. x. 22. "Our bodies are washed with clean water."

Allusion 5th. "He hath forgotten that he was *purged from his old sins.*"

On this last quotation let me ask, What are the *old sins* or former sins except those committed before baptism. We affirm that no solution can be given to this question except that which represents it as referring to immersion in the ancient sense. Four things are fairly implied in these words: 1. That the ancient disciples were taught to consider themselves as pardoned. 2. That there was a time when, and a certain act by, or in which, their sins were forgiven. 3. That they were not unconscious of this act at the time when it was performed, for it was an action which could and should have been *remembered;* otherwise, how could any person be blamed for having *forgotten* that he had been purged from his old sins. And, 4th, it is implied that these sins were those which had accumulated during a state previous to this purgation. Let any person illustrate this matter to himself by considering what is implied in telling a person, Thou hast forgotten that thou hast been married.

Allusion 6th. John 2. "I have written unto you, little children, because your sins are forgiven you for his name's sake."

This last allusion few consider correctly; but, in my judgment, it is just equivalent to saying, I have written unto you, exhorting you, little children; because you have been immersed into the name of the Lord Jesus. To these might be added other allusions, such as those sayings concerning apostates—"The sow that was washed has returned to its wallowing slough." Such were they who had tasted the good word of God and the powers of the world to come. Such were they who had made shipwreck of faith and a good conscience. But those less explicit allusions we consider unnecessary, as the above six allusions are more than sufficient for our purpose.

In the third place, I proceed to shew that we have the most explicit proof that God forgives sins for the name's sake of his Son, or when the name of Jesus Christ is named upon us in immersion —that in, and by, the act of immersion, so soon as our bodies are put under water, at that very instant our former, or "old sins" are all washed away, provided only that we are true believers This was the view and the expectation of every one who was immersed in the apostolic age; and it was a consciousness of having received this blessing that caused them to rejoice in the Lord, and, like the eunuch to "go on their way rejoicing." When Jesus commanded reformation and forgiveness of sins to be announced in his name to all nations, he commanded men to receive immersion for the confirmation of this promise. Thus we find that when the gospel was announced on Pentecost, and when Peter opened the kingdom of heaven to the Jews, he commanded them to be immersed FOR THE REMISSION OF SINS. This is quite sufficient, if we had not another word on the subject. I say it is quite sufficient to shew that the forgiveness of sins and christian immersion were, in their first proclamations by the holy apostles inseparably connected together. *Peter, to whom was committed* the keys, opened the kingdom of *heaven in this manner,* and made repentance, or reformation, and

immersion, equally necessary to forgiveness. In the common version it reads thus: "Repent and be baptized every one of you *for* the remission of your sins, and you shall receive the gift of the Holy Spirit." When any thing is done *for* any purpose, it is always understood that there is a necessary connexion betwixt that which is done, and the object in view. When a person is immersed *for* the remission of sins, it is just the same as if expressed, *in order to obtain* the remission of sins. But my limits are filled up, and I must interrupt my argument for the present, promising, all things concurring, to bring it to a legitimate or logical close in my next. In the mean time I have only to request my devout readers to remember one fact, which speaks volumes to all christendom It is this: *The first three thousand persons that were immersed after the ascension of Jesus Christ into heaven, were immersed* FOR THE REMISSION OF THEIR SINS AND FOR THE GIFT OF THE HOLY SPIRIT. I am bold, therefore, to affirm that every one of them who, in the belief of what the apostle spoke, was immersed, did, in the very instant in which he was put under water, receive the forgiveness of his sins and the gift of the Holy Spirit. If so, then, who will not concur with me in saying that *christian immersion is the gospel in water.* EDITOR.

Clinton county, Ohio, October 14, 1827.

Brother Campbell,

A PERSON situated as you are, must submit to be assaulted on all sides, both by the wise and ignorant, and sometimes by persons of whom you have never heard, (which I apprehend is the case with myself.) Without further preface I shall proceed to inform you that I am one of that class of people called "*Christians,*" and that I have for a number of years been received as a teacher or "preacher" among them. Ten years ago I believed in Jesus, and entered the field as a soldier under the banners of the King of Heaven. I earnestly desired the salvation of sinners, and could not enjoy comfort whilst I refused to invite them to come. I had from my infancy been taught that God by his Spirit, abstract from his word, did, in every age of the christian dispensation, call certain characters to preach the gospel; and that these characters, so called, acted under the same commission as the twelve apostles. This tradition, the feelings of my soul, and the opinion of those to whom I looked up as teachers in Israel, confirmed me in the belief that I was one of "the called of God." Accordingly I went to work, and for about eighteen months labored in the word and doctrine, and some in tradition, (as I appropriated every thing said of the apostles to myself, and firmly believed myself an ambassador of Christ; that to me was committed the word of reconciliation, and that I had this treasure in an earthen vessel,) &c. At the end of this time an old brother ambassador took in hand to have me "ordained." Accordingly inquiry was made of the church to which I belonged if they had any objections to the measure. They made no objections: for in fact they believed the preachers had the hank all in their own hand; and accordingly I was "ordained" by

three brethren, and believed myself then authorized to "a ter" the ordinances of the Lord's house throughout the wl o and that I was an elder of the church of Christ, though bu

For a number of years I labored for the good of my mortals, without in the least doubting the propriety of the I had assumed. I at length heard of A. Campbell, his deba Walker and M'Calla; and somehow I conceived a strong both for the man and the course he was pursuing, without k any thing certain of either. At length some numbers Christian Baptist fell in my way. I read them, and felt de read more; and from that time (though not a subscriber) been a constant reader of the Christian Baptist. Yes, a same Christian Baptist has stripped me of my "call," my a dorship, &c. and has taught me that the treasure which tl tles had in earthen vessels I have in the Bible; and, in a wc left me simply a disciple and a laborer in the vineyard in c with all others, according to our several abilities. Your es "the ancient order of things" have carried such conviction mind that I am ashamed I never understood the matter But, I like you, can make "the mists of the river Nile" an for my former ignorance in this case; but I am glad th "ascended the top of the mountains," and I am now, wi others, engaged in teaching the necessity of a return to Je and while thus engaged I have occasionally to hear that Al Campbell has "denied the faith and is worse than an infide he has denied the "operation of the Spirit," the "divine preach," &c. and that from men too who bear the christia and are viewed as teachers in Israel. Notwithstanding t whole soul is awake to investigation, and I feel determine to be chased from the field by the scoffs of the Rabbies a who wish to do them homage.

I am much pleased with your remarks on the bishop's his call, qualifications, &c. but as it respects what is "ordination," I am not prepared at present to say Amen t say. You admit that the seniors of the congregation did l hands on the bishops elect in case there was no bishop in t gregation; and when there was a bishop that he laid his the bishop elect to manifest his concurrence with the choic people. What you may have learned from the "histor world or the pages of Jewish or Christian antiquity" on t ject I know not; but for my soul I cannot find one word in t Testament that proves to me that bishops were ordained laying on of the hands of any body. If there is such proc case requires in the New Testament, I wish to know it; an I wish you to retract what you have said on the subject, for viewed by many as an oracle, and your wrong will bec the wrong of thousands. I find in the New Testament that gifts were given by the laying on of hands; that the p working miracles was conferred in the same way, and t were wrought by the same act. But I cannot find where a *was ordained by* laying on of hands.

In answer to a certain question, you say that the work of an evangelist is preaching the gospel to those who have never heard it. Paul left Timothy in Macedonia on a certain occasion; he then wrote certain things to him that he might know how to behave himself in the house of God, which is the church of the living God; and both the epistles shew that Timothy's business was chiefly among believers; and Paul concludes the whole matter by exhorting Timothy to do the work of an evangelist, and make full proof of his ministry. This consideration has induced me to request that you find both time and room for the proof of your assertion.

In your last number of the Christian Baptist you say, "The Mahoning Association did one good work at their last meeting: they agreed to support one active, spiritually-minded, and able brother, as a messenger of the churches, &c. Brother Walter Scott accepted of the appointment," &c. Now, brother Campbell, I confess I am at a loss to understand you; and as I consider the matter an important one, I wish information on the subject. No man under the heavens has said more against the divine right of associations, synods, councils, conferences, &c. than A. Campbell, and no man has spoken to better purpose on the subject. I now ask, If they have no divine right, by what authority did they act when they made the above appointment, and how are you justifiable in styling the person so appointed the Messenger of the Churches? A person that so ably advocates the restoration of a pure speech ought to be careful not to use the language of Ashdod. You know, according to the best historical account we can get, that for more than a century after Christ the churches were perfectly independent of each other, neither were they joined together by association, confederacy, or any other bond than charity: and I know that I need not tell you that your association is an unscriptural institution, and how can an unscriptural association act according to the gospel? I would have thought it a good work if they had made their will, and voluntarily agreed to die, and appointed brother Scott to preach their funeral. But, to be serious, I see as great an incongruity between your messenger and the messengers of the churches mentioned in the New Testament, as you can see between the present order of preachers and a New Testament bishop. The messengers mentioned in 1st and 2d Corinthians were brethren appointed to travel with the apostles to carry the liberality of the Gentile churches to the poor saints at Jerusalem. Your messenger is appointed by the Association, in the name, and likely by the authority, of the churches who compose the Association. But where do the churches find any account of the ancient churches sending messengers to such an assembly, with the power to act for them there? I am certain they do not find it in the New Testament.

There are seven messengers mentioned in the first chapter of Revelations, and, according to your view of their office, if it be proper to call it an office, they were men appointed to visit the old apostle in his banishment, and administer to his wants. This I

have no doubt is the fact. But does not the circumstance of the Son of God walking in the midst of the seven candlesticks and holding the seven stars in his right hand, indicate that their business was something more than what you have stated? Is there not room for a strong presumption that they were men appointed, not only to administer to the wants of the apostle, but to teach that faith to others which the churches had professed, and that each church had one such messenger?

What I have written I submit without any apology to you as to a friend, a brother in Christ, and request the favor of a private answer to what I have written, as I have no desire to appear in public in my present unlettered situation, hoping that you will not cast my uncouth production to the moles and to the bats, without giving me a christian answer; and wishing you every blessing you desire for time and eternity, I subscribe myself your brother in the bonds of the gospel. W.

[*Answer in our next.*]

[COMMUNICATED BY A CORRESPONDENT IN NEW YORK.]

FOR THE CHRISTIAN BAPTIST.

Mr. Editor,

AS you have said so much against creeds, I wish you to publish this one scrap of mine, and under it your objections to it; and I will either acknowledge it to be wrong, or contend for its correctness.

1st. I believe, that, aside from fashion or custom, there is but little more propriety in an administrator saying, when he is about to administer, in English terms, the first christian ordinance; I *baptize* thee, than if he should say, I *dash* thee, or I *doop* thee.

2d. I believe, that the proper manner of administering that ordinance in English. is for the administrator to say, I *immerse thee,* in the name of the Father, and of the Son, and of the Holy Spirit; and then carefully and moderately bury the candidate completely in the water, and with a nimble but steady hand raise him again to an erect posture; saying, Amen.

3d. I believe, That the term *ghost* signifies a human soul dislodged from its body, and that it is very unsuitable, undignified, and even detestable to apply it to Deity.

4th. I believe, That if ever there was a being in the universe of God, that might, with propriety, be called *the Holy Ghost,* it was the human soul of *Jesus Christ,* while in its three days of a disembodied state, (*i. e.* in hell, or rather hades.) But *I* do not so call it; neither have I heard of any one that does. (See Psalm xvi. 10—Acts ii. 31.) ANTI-PAPIST.

REPLY.

I HAVE neither room nor inclination to make any other remark on the preceeding, than to say that the original Greek, and the uniform idiom of the sacred dialect; together with the apostolic explanations *of* christian immersion, require that it should be "*into* the name"

id not *in* the name. "I immerse thee into the name, &c." Doctor ampbell has it *in*, yet he authorizes it elsewhere to have been ren- ered *into*, and through a regard to what he had *done*, and an inad- ertance to what he had *said*, in the New Translation it reads, "in e name;" but in the second edition it shall be "into the name." o do a thing in the name, is to do it by the authority; as "in the ame of the king, or, in the name of the commonwealth," means y the authority. But this is not the meaning of the command in atthew xxviii. 19. Paul explains it well when he says, As many you as have been immersed *into* Christ have put on Christ, or ave been immersed into his death. It is the same word *(eis)* in ose passages which is translated *in*, in Matthew xviii. 19.

EDITOR.

Extract from the Preface to our New Selection of Psalms, Hymns, and Spiritual Songs.

"CUSTOM, however, familiarizes every thing. It an make one of the most profane practices agreeable. now refer to the practice of learning to sing, by using e most sacred expressions, that mortals know any thing . There is a school called a "singing school," or a hool devoted to "sacred music," composed of all the ung gentlemen and ladies of a vicinity; many of whom ither fear God nor regard man. Their school is filled th all the mirth, folly, and vanity, that is in their hearts. ey come together to *learn to sing*. In the midst of ts and laughs, in the midst of every species of frivoli- the death of Christ, the day of judgment, or the glo- s of redemption, are sung I tremble when I write— en I think of him who said, "Thou shalt not take the me of the Lord thy God in vain, for the Lord will not ld him guiltless who taketh his name in vain" I say, remble for the next, and even for the present genera- n. What sort of consciences are formed under this stem? If, with a light. vain, irreverent mind, and netimes with laughs and jests, those sacred words vociferated which a seraph utters in the full flight his devotion, how can we ever after expect to find in t bosom a tender conscience, "an humble and contrite rit that trembles at the word of God?" If the Lord us and his holy apostles taught men to let their yea simply yea, and their nay, nay—if christians were ght always to magnify and sanctify the name of the d—*what shall become* of the teachers and the taught

in those schools, where the sacred names and excellenci of the Majesty of Heaven and earth, are treated wi no more respect than *sol. fa, la,* or the verses of an o ballad!! But custom, as has been said, makes this mc profane practice tolerable, and sometimes agreeabl And how easy to avoid this profanity! Are the poets of tl English language so few, or so barren, as not to furni suitable moral verses—I mean verses of good mor sentiment, adapted to our tunes, without obliging us invade the temple of God, and sacrilegiously to ste from the christian's altar the praises of Jehovah, to ada them to the notes of some tune-teaching syllabus, to l irreverently pronounced by every gamut-learning p pil!!!"

A YEAR'S LABOR.

"He that soweth plentifully shall reap plentifully."

ELDER JOHN SECREST, concerning whose success in a nouncing the gospel, some remarks have been made in a form number of this work, on New Year's day last addressed to n a few lines, from which I learned that during the last ye he had travelled about 3000 miles and delivered about 600 di courses, from one to three hours long; and notwithstanding the mighty exertions he said he enjoyed good health and spirits. H did not keep any account of the numbers immersed in the pr ceding part of the year; but during the last six months of the ye he had, with his own hands, immersed 530 persons. Let the who pretend to be called of God, specially and supernaturally, preach, "Go and do likewise," and report progress to me at th close of the year.

QUARTERLY MEETING.

WALTER SCOTT, who is now doing the work of an evang list in the Mahoning Baptist Association informs me, per letter the 4th ult. that he had made an experiment in preaching th *ancient gospel* for the ten days preceding the date of his lett He states the effects as having been immediate and astonishin No less than 30 having been immersed in that time. He sa "After having announced the gospel in the terms of the apostl I have awaked the *lyre of Israel,* and sung forth the high song salvation to all who believe and are baptized, declaring a just a merited damnation to all who disobey God; piping forth terrors of the Lord, and congregating the rebellious from Cai *Judas, and* from him to the resurrection of the dead. A quarte *meeting is to* be holden at Fairfield, Columbiana county, on *first Friday* of February."

THE DYING MOTHER.

She made a sign
To bring her babe—'twas brought, and by her plac'd;
She look'd upon its face, that neither smil'd,
Nor wept, nor knew who gazed upon 't, and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heaven—unutterable blessings, such
As God to dying parents only granted
For infants left behind them in the world.
"God keep my child," we heard her say, and heard
No more; the Angel of the Covenant
Was come; and faithful to his promise, stood
Prepared to walk with her thro' death's dark vale,
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears, and clos'd without a cloud.
They set as sets the morning star, which goes
Not down, behind the darken'd west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of Heaven.

Pollock's Course of Time.

THE following verses, composed by the celebrated George Whitfield, were occasioned in the following manner:—Having travelled for one day in the public stage with a company of young gentlemen of quality and fashion—in the evening he lodged with them in the same inn. After supper they bound themselves in a forfeit, each to furnish and sing a merry song, to beguile the lassitude of the evening. They, not knowing the character of Whitfield, for some time persisted in the engagement; and when it came to his turn, he, for a long time, begged to be excused. At length he consented to furnish his own song, after being allowed a few minutes to prepare it. He sung as follows, which put an end to all the folly of the evening.

Ed. C. B.

WHITFIELD'S APOLOGY.

Why am I asked to sing, when I
Am into this strange country driven;
Constrained to dwell in misery,
And banish'd from my native heaven;
But if I e'er return in peace,
I'll sing, my friends, and never cease.

If I'm constrain'd a song to sing,
It must a sad relation be,

How my Redeemer, for my sins,
Into this desert order'd me.
Another theme but ill would suit,
With one so dull and destitute.

My country's song none understand,
But those that learn it from the Lamb:
The natives of this barren land,
At no celestial anthems aim;
If I should sing my song would sound,
Confus'd and mean to all around.

But when I have obtain'd my right,
The portion Jesus bought for me;
When heav'n has bless'd my ravish'd sight,
Then ye shall hear my melody.
I'll sigh till fleeting time be o'er,
And then I'll sing forevermore.

LACONIC SERMON.

Job i. 21.—"*Naked came I out of my mother's womb, and naked shall I return thither.*"

IN discoursing from these words, I shall observe the three following things:—*First*, Man's ingress into the world. *Secondly*, His progress through the world. And, *thirdly*, his egress out of the world. To return: *First*, Man's ingress into the world is naked and bare. *Secondly*, His progress through the world is trouble and care. And, *thirdly*, his egress out of the world is nobody knows where. To conclude: If we do well here, we shall be well there; and I could tell you no more were I to preach a whole year.

NEW AGENTS.

John G. Ellis, Campbell county, Kentucky; Alexander Chenn, Leesburg, do.

William Rogers, Fulton, Missouri; Doctor Ira P. Nash, Nashville, do.

Elder John Favor, Limestone, Tennessee.

Thomas Parkins, Port Conaway, Va.

George White, District of Columbia.

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CHRISTIAN BAPTIST.

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Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

Stephen-street, Dublin.

Beloved Brethren,

YOUR desire of communicating with the various societies throughout the world, (united in the bonds and profession of the faith of God and his Son Jesus Christ,) for the purpose of paying obedience to the commands of his written word, is worthy of imitation, and calls for the cheerful correspondence of all that have in view the same object. Should the Lord ever restore those enviable days, when the multitude of his disciples were of one heart and mind, it is probable he will employ such means as those now resorted to by you. Alas! to human sight those days appear to be far distant. For though, by a comparison of our times with those that immediately preceded us, it would appear that Christ's ordinances have been brought to light as though a copy of the laws of his kingdom had lately been discovered buried in the ruins and hidden under the rubbish of antiquity; yet does it seem that an adequate understanding of his laws is a discovery still wanted, and the spirit of interpretation rather to be desired than presumed. Whilst most disciples profess and lament this their ignorance, few are deficient in confidence: and in our impatience at the dulness of others, we all seem to forget the tardiness of our own progress. You will probably, in reply to your letter, receive communications from many bodies of disciples in this country, some of whom, though meeting in the same city, are well known to each other as brethren in Christ Jesus. Many members of these different bodies were once united in association; but discussions having arisen among them, not concerning the principle of obedience to God's word and the apostolic authority, but concerning the meaning and force of certain precepts which perhaps for years were the subject of their doubts, they settled at length, each in the confidence of his own interpretation, and esteeming all difference to be disunion, they divided. On the contrary, we who now address you hold that difference is not necessarily disunion, and therefore it is that we deem disciples of this day deficient in the spirit of the apostolic practice. That the apostles demanded implicit obedience to all their precepts without exception, we doubt not; and all disobedience must have been esteemed equivalent to a rejection of the

authority deputed to them by Christ. But we cannot perceive that every misconstruction of an apostle's precept amounts to such a rejection. The servant who knows not his master's will may be distinguished from the servant who knows and disregards it; it is difficult, in many instances, to ascertain the difference, but surely the maxim is acknowledged by the Lord himself, and was acted on by him towards his disciples. That errors can be imagined which the Lord would not have borne with, we deny not; but that he did bear with errors, even after the plainest declarations, is most manifest. We doubt not, brethren, that all blindness, as to apostolic precepts, is chargeable on the folly and slowness of our hearts. The same folly and slowness of heart prevented the apostles from receiving many truths at the mouth of Jesus, but as their folly and slowness of heart was not indicative of a rejection of Christ, so neither in these days do we apprehend that the folly and slowness of professors to receive many truths in the apostolic records, is in all cases indicative of a rejection of their authority; and as the Lord bore with the apostles, we see not but his example was recorded for our imitation.

In the apostolic days all mistakes concerning their precepts must speedily have been brought to an issue, for their own explanation was not hard to be obtained; and after reference to them it would soon appear who were disobedient and who acknowledged their authority. Moreover, the practice of the various churches being then recently instituted, derived immediately from the apostles, and recorded in every place where disciples associated, there was not equal room for mistake among them as in these days. Will any man assert, that now, after the lapse of centuries of darkness, during which time antichrist has perplexed the meaning, perverted the language, mimicked the institutions, and obliterated the customs of the first churches; during which time the records of the apostles have slept for near 2,000 years, and the very language of those records become almost hieroglyphic, and open to the access only of the learned; will any man, we say, consider this, and assert that diversity of opinion argues in all cases the same spirit of disobedience now as formerly? Do they who carry the principle of uniformity to the utmost degree of non-forbearance, do they doubt that a criminal blindness of heart obscures yet from their eyes much of the Lord's will concerning his church? And do they conceive that their present attainments are the measure of universal progress, and the criterion of faithfulness among all God's people? Therefore it is, brethren, that we of Stephen-street, in this city, hold it to be very possible for a faithful disciple of Christ to deny or to acknowledge the doctrine of baptism—the kiss of charity—the washing of the saints' feet—the anointing of the sick, and many other things which the word of God mentions. And therefore our union as a body depends upon two things—a profession of faith in Jesus Christ as the Saviour of sinners without works; and a recognition of the principle that the apostles were authorized by Christ *to order* the practice of his household. Where the sentiments or *conduct of a professor* palpably militate against the form er of these

principles, he would be removed from among us; where palpably against the latter, he could not be admitted a member of our association. We doubt not but there may be, and are, many servants of God in associations which we deem to be constituted chiefly of unbelievers, and ordered by the establishments of human authority. With such professors of the faith we scruple not to converse as believers, joining with them in prayer, where believers should happen to meet for conversations on the scriptures; while they could form no part of our assembly, which has associated for the express purpose of studying and conforming with the apostolic precept. We have dwelt on this subject, brethren, at some length, because it is of the very last importance to the churches of God throughout the world. At the same time we confess that we hold these sentiments with fear and trembling, lest peradventure they be opposed to the will of God. And we are more particularly attentive to the arguments of those associations who differ in this matter from us, because they appear to be almost the only professors of a pure and unadulterated gospel, and because their walk in life is, with the exception of such instances as must have occurred occasionally in the first churches, becoming the doctrine which they profess.

The order of our worship wherein we do not deem preciseness to be matter of importance, is nearly the same as your own. We have as yet no elders, though we much lament the want of, and desire the supply of them. We are not fully agreed on the qualifications necessary for an elder. Some conceive that a man twice married is disqualified for the office; others, that an elder must have children, the well regulating of his family being, in their opinion, the criterion of his ability to rule in the household of Christ. Of the nature of the deacon's office we are very undecided in opinion. Many of us are baptized and many not. We do not understand that there was such an ordinance as a love feast among the first disciples, though we doubt not that their hospitality was much evinced in opening their houses to the brethren, and especially to the poor Would that we were given to follow their example more affectionately than we are. Few, if any of us, hold the *kiss of charity* to be an ordinance, though many of us have great doubt on the subject. The washing of the saints' feet, we, for the most part, hold to be an expression synonymous with showing hospitality, and by no means a form or ordinance to be observed in any other sense. As to our intercourse with the world, and the other things wherein you have intimated to us your practice, it corresponds with our own sentiments. We cannot pass by one observation of your letter concerning the love feast without remark: "This (you say) not appearing to be of the same strict obligation, is made to give way to circumstances." We hold that every obligation is strict in the highest sense of the word, and that no one command is less obligatory on a disciple than another. Perhaps we have mistaken your meaning on this point; if so, you will not be offended at the remark. Indeed we trust and feel confident that you will receive these few observations as we have received yours, without any offence, but with

affectionate consideration of your concern for the spiritual welfare of brethren. We must also make one other remark, which perhaps may show that we have also mistaken your meaning. We allude to the confession of one to be received into fellowship. We should require more than a confession that Jesus is the Christ; we are sure that every man calling himself a christian would make such a confession. We should therefore inquire, What such a person meant by that confession, and if we found that he meant no more than that Christ was the Son of God, we should not receive him; but if he appeared to be acquainted with the meaning of the word Christ, and with the nature of his great salvation, whereby forgiveness is revealed to the most deplorably guilty and spiritually wretched, through belief in his name alone, without works, or even the help of a good thought or intention to co-operate in the matter of salvation, we should receive him, and we should receive no man who held any other sentiment.

And now, brethren, we commend you to the grace of God, which is able through *his* Holy Spirit to build you up, and keep that which we have committed to him, even the salvation of our souls to the last day, when we hope to meet you and to join with you in praising him where all obscurities will be removed, and where there will be no need of the sun, neither of the moon, for the glory of God shall enlighten us, and the Lamb shall be the light. Now to God the only wise, be glory through Jesus Christ for ever.

Signed in behalf of the church,

JOHN HOSKINS,
EDWARD COOKE.

24*th June*, 1818.

*** The church at present consists of about a hundred. We have been associated eight years.

ANCIENT GOSPEL.—*NO. III.*

IMMERSION.

1. THAT the apostles addressed christians as having their sins forgiven, was fully proved in our last. 2. That frequent *allusions* to baptism in the apostolic epistles represent it as an *ablution* or *purgation* of sins, was demonstrated. And 3. That it is expressly said, and explicitly taught in the New Testament that God *forgives men's sins in the act of immersion*, was also attempted to be shown. In this we had advanced so far as to state that when Peter, to whom was committed the keys of the kingdom of heaven, opened that kingdom to the Jews on Pentecost, he opened it by an authoritative annunciation of the remission of sins through immersion into the faith of Jesus. When asked by thousands what they should do to escape the impending vengeance, and to obtain forgiveness for their transgressions, he said, "Reform" or, as in the common version, "repent and be immersed every one of you for the remission of your sins, and you shall receive the gift of the Holy Spirit." When he commanded them to be immersed in the name of the *Lord, or by the* authority of the Lord, *into the name of the Lord, it was for some* end, and that end or object was stated so explicitly

as to authorize us to conclude our last essay with the declaration of one fact of immense meaning—viz. That *the first three thousand persons that were immersed after the ascension of Jesus Christ into heaven were* IMMERSED FOR THE REMISSION OF THEIR SINS, AND FOR THE GIFT OF THE HOLY SPIRIT. When any action is performed for any purpose the purpose is gained, provided that there is an established connexion between that which is done, and the purpose for which it is done. This must be the case always when infallible wisdom and perfect benevolence appoint the action and the end. The laws of grace are as sure in their operation, and as certain in their effects, as the laws of nature. When I put my finger into the fire, by a law of nature, it is burned: and just as certainly am I forgiven of all my trespasses, by a law of grace, when in faith I am immersed in water into the name of the Lord Jesus. This is the apostles' doctrine, and to all believers in revelation, this being proved, the above assertion is proved. To those who are aware of the use and importance of being explicit in the promulgation of law, or in the commencement of any institution, it will at once appear that had not christian immersion been designed primarily for *the remission of sins*, the apostles committed a most injurious error in giving birth to the idea, and in raising the expectation of an inquisitive audience to look for the remission of sins by or through immersion into the name of the Lord Jesus. Suppose, for example, when these three thousand were afterwards dispersed through the community, as many of them were to a great distance from Jerusalem, and that one or all of them had been asked, for what they had been immersed on the day of Pentecost; what answer could they have given but "for the remission of their sins and the gift of the Holy Spirit?" If they believed either the words of Peter or their own experience they could not otherwise respond. Had not this been the true meaning of immersion, the apostles laid the foundation for universal imposition and deception, by thus commencing the administration of the reign of heaven. If ever any practice demanded circumspection in the institution and explanation of it, this one did; and if ever any person or persons were qualified so to do, these persons were. So that the inference is inevitable that the apostle meant what he expressed, and that in the act of immersion the remission of sins was bestowed.

That such was the universally received sense of immersion amongst the teachers and preachers of christianity, is most certain from express declaration and incident. For example; When Paul was immersed, it was declared and understood by the parties that all his previous sins were washed away in the act of immersion. The person sent to immerse him was sent expressly by heaven—Ananias said unto him, "Arise and be immersed, and wash away thy sins, calling upon the Lord". He obeyed and was immersed, and his sins were washed away. Had any person met Paul and Ananias when on their way to the water, and asked Paul *for what* was he going to be immersed; what answer could he have given, if he believed the words of Ananias, other than I am going to be immersed for the purpose of having my sins washed away?

had he been accosted on his return from the water, and requested to tell what benefit he had received through or by the immersion, what answer could he have given other than, I have had all my sins washed away? I argue, and who can argue otherwise? that whatever immersion was to Paul, it is the same to every person; man, woman, and child; barbarian, Scythian; bond man, or free man, who has the same faith Paul had when Ananias immersed him. Now, any of you, my friends, who think otherwise, come give us your reasons.

What made the Eunuch go on his way rejoicing? Was it because he had some difficult texts explained? Or was it because he had some distant hope or remote prospect of enjoying pardon and acceptance after death, or after the lapse of certain years of travail and of trial? No, indeed: he had found what thousands before him had experienced, *peace with God*, from a conviction that his sins had been actually forgiven in the act of immersion. Indeed the preaching of all the apostles, as well as all their writings, embrace this as a fact never to be called into question. And it is impossible for us to understand many things which they have said upon other subjects unless we understand them aright upon this one. This is a beautiful and well defined stripe which runs through the whole evangelical web. This authorized John the apostle when he wrote to the least child in the christian church, to say, Thy sins are forgiven thee—"I have written to you, *little children*, because your sins have been forgiven you for or through his name." This authorized Peter to say, "Immersion doth now *save us;* not the putting off of the filth of the flesh in the water; but the answer of a good conscience, through the rising of Christ"—denoted in our rising with him in immersion. Hence, says Paul, "If, indeed, ye are *risen with Christ*, (as you say you were both *buried and raised* with him)—if then ye be *risen* with Christ, seek the things which are *above*, where Christ sitteth at the right hand of God."

Paul, in the sixth chapter of his letter to the Romans, fully illustrates the practical uses of this doctrine. He argues that as the disciples had died by sin, and were buried in water, in consequence of having died by sin; and as they had been raised to a new life out of the grave of water in which they had been interred, so they were as cleansed in conscience to live a new life. The argument for a *new life* is therefore drawn from the fact of a death by sin, of a burial and a resurrection with Christ, in this institution; and as "*he that is dead is freed from sin*," CAN SIN NO MORE, so he that is immersed is freed from the guilt and dominion of sin; because he is, after his metaphorical resurrection, in or under a new dominion. "Sin, says the apostle, shall not lord it over you, for ye are not under law; but under favor."

Still it is possible for persons to sin *under favor;* and should they be deceived into transgression after they have been purged from their old sins, through confession, reformation, and petition, the blood of Christ will cleanse them from this also. The most *effectual argument* which Paul and John could urge upon christians

to abstain from sin, was drawn from the love of God exhibited in the gift of his Son, and from the fact that they had been pardoned in baptism, and were under favor, and not under a law which kept up a remembrance of sin. Some weak and erroneous philosophers have argued that to guard against a licentious tendency it is best not to make the forgiveness of sins a matter too cheap. They who predicate their plea either upon the cheapness or dearness of pardon, reason not as christians but as men who never knew the love of God. No heart that has felt the sovereign charms of that love can from a sense of its forgiving favor be induced to guard less against every appearance of evil. But this is only by the way and not exactly in the path now before us.

Let us now look back. It has been shewn that the Apostle Paul taught that immersion was the *bath of regeneration*. Now if a person can be regenerated and not forgiven; if he can have a pure heart, and a guilty conscience at one and the same time—then is my reasoning erroneous and my conclusions false. But if immersion is *the bath of regeneration*, and if a pure heart must have a good conscience, as Paul teaches, then is my reasoning correct, and my conclusions to be relied on. "The end of the commandment, or charge, or gospel. is, Love out of a pure heart, and a good conscience, and a faith unfeigned." This is the philosophy of Paul But why reason to prove that for which we have a broad precept, an explicit promise, unequivocal precedents, and apostolic reasoning? Faith is not more evidently connected with immersion, than is immersion with the forgiveness of sins. In the *ancient gospel*, it was first a belief in Jesus; next immersion; then forgiveness; then peace with God; then joy in the Holy Spirit. Thus it stood in the order of nature; though the effects of pardon, peace, and joy appeared in many instances to be simultaneous. But I must reserve something for another essay.

EDITOR.

:o:

KING AND QUEEN, 4th JAN. 1828

BROTHER CAMPBELL,

Dear Sir,—AMIDST the numerous sources of pleasure and pain to the mind, the attainment of *truth*, seems so certainly to produce one or the other of these effects, as to become worthy of our pursuit upon all subjects particularly connected with our well-being. Many, and various circumstances tend, however, to increase or diminish our enjoyments from this source, and unavoidably, in many instances, our enquiries become productive in temporal matters, of disappointment and unhappiness, and in spiritual concerns, the investigation of the natural and moral relation existing between other beings and ourselves, of the most acute sorrow. And we discover, that in proportion to the value or practical utility of any subject, to ourselves, or more remotely to others, or its pernicious operation upon us or them, will be the degree of enjoyment, or an opposite sensation, experienced in our own minds as the result of manifest truth on such subjects. Of all the subjects that have, at any time, engaged the studious care

and researches of man, religion stands pre-eminent. The best form of civil government, and through such, the consequent amelioration of the present condition of the human family, is a subject, though old, still worthy the laborious study of the most comprehensive, philanthropic, and discerning mind;—the arts, sciences, and literature, exhibit subjects that require and merit the most profound attention of genius—ascending, intuitively and by the aid of science, amidst the starry hosts, and with a giant grasp seizing upon those objects far removed from common vision and ability, and embracing, with delight, those resistless principles that emanate from the mind of Jehovah for the government of the Universe, is a theme, inviting to the most exalted favorites of knowledge. But what are all these, and the result of that *truth* which they earnestly seek, when found, in comparison with the religion which Jesus of Nazareth has introduced into the world! By this, we are taught to know ourselves—to know God the maker of all—Jesus who saves us—our duty as individuals to our God, and those mutual, social relations that bind, and should ever endear us to each other; as members of a common family. This religion, unfolds to the eye of faith, scenes too remote, and could they be seen, too dazzling for the pleasure or discrimination of the natural eye. Though millions have explored, none but the Sun of Righteousness has illuminated the dreary valley and shadow of death—though millions have been bound by the narrow limits of the grave, till Christ came, none had burst the bars of death—though thousands had dreamed of future glory, none but Emanuel hath brought immortality and life to light! All these inexpressibly valuable blessings, have been brought into being through the gospel of the blessed Saviour which, in its own comprehensive and emphatic language, "*is truth.*" If through the grace of God we have arrived at the knowledge of this principle, in reference to heavenly things, happy are we! Then may we with an apostle say, "Having been regenerated, not of corruptible seed, but of incorruptible, through the word of the Living God which remaineth forever; all flesh is as grass, and all the glory of man as the flower of grass—the grass withereth, and the flower of it falleth down; but the word of the Lord endureth forever."

The word of God, as a complete system, is most correctly designated by way of a peculiar characteristic, as *truth;* consequently, its numerous parts, as a revelation, are equally entitled to this distinction. The visions or prophecies—their accomplishment—and the teaching of Jesus and his apostles, are equally emanations from the divine mind—equally true, and adapted to all the designs of the author of truth. But among a multiplicity of subjects upon which the divine will has been expressed, some are more easy of conception, and some, when understood, more readily received than others. While some portions of the sacred record strike every enlightened mind with a unity of aspect, many other portions seem to convey, either no distinct meaning or a variety of interpretations. Reasons are assignable for this diversity of conclusion *from the same premises;* but we believe that the former diversity

of gifts and operations of the Spirit, or its present guidance, cannot fairly be included among the number. Natural differences between men; education; prejudices growing out of sectarianism; remaining darkness, from a want of a more perfect image of Jesus in the heart; and an apathy still indulged in relation the existence of those causes, connected with an inordinate love of the world, are probably to be recognized among the reasons of that distraction and discordance of sentiment, that seriously disturb the proper harmony of the christian body.

Now it is with an eye to some of these differences of opinion, and to that unity of spirit and action, and for the diffusion of that truth which imparts peace to the mind of its recipients, which only, can bring about the happy period, when the lion and the lamb shall lie down together, that I now take the liberty of addressing you. Though I cannot say that I have read your works with unmingled emotions of pleasure, (there being a few points upon which I could desire to hear you farther, more explicitly) yet, I feel grateful to the "giver of every good gift," so far as I am individually concerned, that the day in which I live should produce even one able advocate of that "order" of things, which I am induced most confidently to believe, both from the present state of man, especially the christian community, and the word of God, must again be restored. I feel no disposition to compliment you improperly as a man, whether good, bad, or great, for it would be a vain service; nor to flatter you, because that would be not only personally insulting to you, but highly inimical on my own part. My design is to bear testimony in the simplicity of candor, to the utility of those labours, which, I trust, at no very distant day, will be found to have been one of those tributary streams, that will make glad the city of God; when the children of the Great King will sit together in heavenly places, and in the solemnity, joy and unity of spiritual devotion and intercourse, receive the droppings of the sanctuary.

Knowing your unwavering objections to questions of any kind, merely sectarian, and admitting your discretion to adhere to the plan that you consider best adapted to effect your designs, I shall not put you to the trouble of refusing an answer to any inquiry of that sort.

The understanding and proper application of the word of God, and the manifestation of a cheerful obedience thereto, seem to constitute the proper existence of the christian religion in the heart of man. And in proportion to the prevalence of these essentials will christianity be conspicuous or depressed. It is of great importance then, that we understand the things written; otherwise our applications will be improper, and our obedience, rather the gratification of our own feelings, than the fulfilment of divine institutions.

Several questions of interest have occurred to me; but I shall propose only two at present.

What are we to understand from, and to what description of persons or character, are we to apply the language of the apostle in the seventh chapter of Romans?

Is the example of the Saviour, as given in the washing of feet, of literal obligation throughout all ages, upon all disciples; (see 1st Tim. v. 10.) or was it limited to those "sent," and confined to that age?

A word, in conclusion, to our Baptist brethren: I feel confident that every one who has sought diligently the spirit of his Master, has contemplated, with pain, the schisms that mar the harmony of christians, and deform, in a great degree, the most lovely as well as the most glorious system the world ever saw, and with anxious desires not unfrequently implores the mercy of God in bestowing peace upon Israel. The language of scripture itself, sometimes affords a latitude of interpretation, that proves inimical in the hands of man, to the harmonious propagation of truth. As an instance of this sort, we need only direct your attention to the word *baptize*. Different acceptations of this term, leads into very different applications of water, and consequent doubt, in numerous instances, if nothing more, whether all those various actions should be considered as acts of obedience. And among those who dissent from the "one immersion," and contend for a wider range of application, it has become a matter of common inquiry by those who are not present when they have administered this ordinance, "What action was employed?" Now, though it be known what action *we* observe in the use of the ordinance, would it not still be better for us to drop, as far as possible, the use of the word which has created so much disturbance? The term immersion is of very ready expression and application, and seems to stand fairly justified by many of the most eminent Pædo-baptist critics. It is highly probable that no very immediate effects of a favourable kind will be thus produced; yet time, and the approbation of God, if he should be pleased to confer it upon what seems to be a proper use of his word with proper motives, may ultimately contribute to bring about a union both in language and action. We can at least go on our way in "one faith, one Lord, one immersion," and endeavor, for the sake of the truth, of the approbation of our Master, and of that crown that awaits us, to obey him in all things.

AMOS.

Brother Amos,

Dear Sir—THE passage in the "Epistle to the Romans," to which you refer, is one of no ordinary importance, and is thought very generally to be one of no very easy interpretation. I find the following interpretation to be the most in unison with the apostle's design, and to be liable to no serious objection. (See New Translation, page 291.) Paul in his own person represents the Jew from the days of Abraham down to his own conversion. "Where there is no law reaching to the conscience, and taking cognizance *of our thoughts*, we must be ignorant of sin. For even strong *desire I could not* have known to be sin, unless the law had said,

Thou shalt not covet" For without this knowledge sin was dead; that is, gave me no uneasiness; but under the restraints which the law imposed, it wrought effectually in me all strong desire. Now the fact is, that before the law was given in the days of Abraham, Isaac, and Jacob, I was alive without law, I never felt myself subject to death, for where no law is there is no transgression. But when the law was given, or when the commandment came from Mount Sinai, sin which was dead in that state, revived or came to life, and from the day of the entrance of the law death was inflicted upon us Jews in a way of which there was no example before the promulgation of law. For from the night in which the destroying angel passed through the houses of the Egyptians, until the law was promulged, not an Israelite died; but no sooner was the law given than every transgression and disobedience received a just recompence of reward—and all the way to Canaan death reigned through my transgression of positive law. So that the commandment which was to have been a rule and guide to the enjoyment of this life, I found to lead to death. "Besides is it obvious," says he, "that the law is *spiritual*, that is, has respect not only to the outward actions, but in some of its precepts reaches to the thoughts—but the people, of which I am one, to whom that law was given, were a fleshly people, enslaved to appetite. Hence the conflict betwixt conscience and inclination. We, or I Paul, could not but approve the law in our minds; and yet we were by passion and appetite doing the things which we could not incline to do in our minds enlightened by law. So that it was not owing to any defect in the law, nor in my perceptions and approbation of it mentally, but in the inclinations and propensities to which a human being in this present state is unavoidably subjected—that I failed in finding happiness, peace, or comfort under the law.

In what wretched condition, then, were we Jews under this law; and do you ask how we are, or could be delivered from that state of sin and condemnation? I will tell you; through Jesus Christ our Lord, under whom we have no condemnation; for we are under him and not under law.

These are, my dear sir, but a few hints, paraphrastically, submitted rather as worthy of examination, than of hasty adoption. On this plan, however, I have no doubt, but every word and sentence in the 7th chapter of the Romans can be well and fully expounded. I have confounded the first person with the third on purpose to elicit inquiry and to make this view more forcible. And had I leisure and room to paraphrase the whole paragraph, and to argue the whole merits of it, I think it might be rendered more than plausible. But a hint to the wise is sufficient.

I must, being exceedingly embarrassed for time and room at present, refer you for an answer to your other query, to vol. 3, page 181.

I have heard many wicked professors of christianity justify themselves by what they called Paul's experience as a christian. Paul, said they, was like us—the evil that he hated he did, and the good that he loved he did not; and thus they flattered themselves their

experience would lose nothing in this respect on a comparison with Paul's. Many, however, thus interpret the scriptures to their own destruction. May you enjoy the clear and glorious light of life for ever. EDITOR.

P. S. *I had, in my haste, forgot to mention that your remarks on the use of the words* immerse *and* immersion, *in the practice of christians, when attending upon this sacred institution, are certainly worthy of the attention of all who wish the good of Zion. I have for a considerable time been wont to say on such occasions,* "I immerse thee into the name," *&c. And, indeed, in speaking to an English audience, I would concur with you that we should always use such language as is explicit, intelligible, and conducive to harmony. Some other excellent hints in your letter I could wish were universally regarded.*

LETTER TO BISHOP SEMPLE.

NO. I.

BETHANY, Va. February 14th, 1828.

Brother Semple,

Dear Sir—THE love I bear to all good men constrains me to address you as a christian brother, although you may scarcely deem me worthy of such a compellation. But your being my christian brother depends not upon the will of the flesh, nor upon the will of man, but upon a higher and more exalted consideration. If you are a member of the family of God, (and few doubt it,) and if I should be recognized by the Great and Good Master as of the household of faith, our brotherhood is fixed as firm as the foundation of the earth, although it may not be indisputably evident to all who are acquainted with our standing upon the earth. But until I am proscribed by some new statute, I will claim my rights under an old statute of *the reign of grace* 49.

I love all christians, of whatever name; and if there is any diversity in my affection, it is predicated upon, or rather graduated by, the scale of their comparative conformity to the will of my Sovereign. I do profess, before heaven and earth, to be a christian. I will claim this title, and defend it by that course of behavior which I think my Master requires. This is the sole cause of my departure from the customs of my Baptist brethren in those items, whenever they have departed from the customs of those elder brethren, the primitive christians. If I could have been satisfied in my conscience with that course which the populars pursue, I would have greatly preferred it; but I cannot. For I remember that the Judge once taught, "Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called *the least* in the kingdom of Heaven; but whosoever shall do and teach them, shall be called *great* in the kingdom of Heaven."

You and some of my other brethren represent my views as "*chimeras.*" Well, then, I, and thousands say, *Prove them to be such.* Nay; you say this is not necessary; it is enough to call them "*chimeras*" Such is the meaning of your conduct. Now, brother Semple, yourself and some two or three other men of high stand-

ing have confirmed me more in the truth and reality of my views than all my other opponents. And if you ask me, How? I am prepared to tell thee. Many men of very slender parts, and as slender attainments, have opposed me. I soon found their weakness; but my victory over them I was sometimes afraid to attribute to my cause. I had no assurance from their failure that it was owing to the reality of the views I entertained, but perhaps owing to their incapacity. But when I have elicited the notice of some of our greatest and best men, and have heard them call my sentiments, in derision, by some obnoxious name—I say, when I have seen them willing to oppose me, and actually engaged in the opposition so far as to bespatter my reputation with foul and reproachful epithets; and when called to the proof, beg to be excused; I am constrained to feel myself panoplied with victorious truth, and to rejoice in its mighty power.

I do assure you, brother Semple, that I never felt more strong in the faith that the popular systems cannot be defended, than since I have seen you draw your sword, and, before it was quite unsheathed, return it to its scabbard. Had you never lifted either your tongue or your pen against my "*chimeras*," I should not have known how invincible they appear; but, my dear sir, since I have seen the result, I am become as bold as a lion. Brother Brantley, of the "*Star*," has also set to his seal that I am "*more than half right.*" He gave publicity to your two letters, and in the greatness of his admiration of the weight of your *name*, either forgot or feared to look into the *argument* of your two epistles. At all events, to this day he has not dared to let his readers see my address to thee. He has been nibbling at some spirit, or *ghost*, which he calls the "*Spirit of the Reformers*," and yet he dare not let the *phantom* shew its face in one corner of his imperial sheet. But, under the light of a "Columbian *Star*," it is not to be expected that his vision can be so clear as those who enjoy the mid-day sun. Just think, brother Semple, how I must feel with these facts before me: neither the Presbyterian Luminary, Recorder, &c. neither the Baptist Recorder, Christian Secretary and Register, &c. not even "*the Star that on Columbia shone*," has yet dared to give to their readers my defence against their allegations, or to publish my defence against the charges to which they have given currency. Had they always been silent, I should never have thought my arguments so triumphant. But in their zeal to fight for their creeds, they showed that the fault was not in their volitions if I was not defeated. Their timidity, (for so I must call it until otherwise manifest,) has confirmed me in the truth and certainty of the sentiments exhibited in this work. Some may call this boasting, and thereby traduce "*the manner of spirit*" of which I am; but, my dear sir, I only express the genuine feelings and results which your conduct and that of other great and good men have produced

I would not, brother Semple, hurt your feelings for any personal consideration that would not affect my standing in the sight of Heaven. I do really feel tenderly for the awkward predicament

in which the temerity of Dr. Noel placed you. He wanted your *name*, but deprecated your *arguments* against me. The former he coveted—but he trembled for the consequence of your attempt to argue the questions at issue. He dragged you out. Your letters to him shew that you lacked confidence in yourself, as well as disliked to be made a mere accuser. I think your conduct here was rather *imprudent* than unchristian, especially as you knew what adroitness and good management distinguished the reputation of Dr Noel. He knows as well how to economize his resources in argument, and to make as large a per cent.per annum, from a small capital, as any other Doctor of Divinity, Baptist or Paido-Baptist, in the fertile state of Kentucky. When brother Brantley of the "*Star*" was giving me a lesson upon the manner of spirit of the *reformers*, he might have been so liberal and philanthropic as to have bestowed a word of admonition to the *spirit of Aleph* or of Doctor Noel, which most certainly was to have been expected: for in censuring the spirit of the reformers, he ought to have contrasted it with a few specimens of the excellent spirit of the opposers of reformation. But these little specks in our great and good men, like the spots in the sun, only serve to brighten their general character, and serve as foils to increase the lustre of their reputation.

But to return to the subject before us: Brother Semple, your charges and censures are, and were known both to yourself and your friends, to have some weight. and were intended to be a check to the progress of the sentiments inculcated in the *Christian Baptist*. You certainly consider them of much, or of considerable weight, when you were content merely to state them upon your personal credit. Your pretended friends, who drew them from you, thought so too. Now the question with me has been, What should I do. Shall I rebut these assertions, or shall I suffer the reputation of the wise and good to be every where urged as an *argumentum ad modestiam*, or as an argument to silence all farther inquiry and research. After much serious deliberation on this question, and after waiting for months to see what you would do of justice to me, yourself, and the cause; and having at length ascertained that you have, *sine die*, declined any other argumentation of the topics at issue than that contained in your two letters—I am resolved what to do.

I will tell you, then, that I am about to make as much as possible of what light you have thrown upon the controversy, by a most minute analysis of your two letters to Dr. Noel. Seeing you will vouchsafe us no other means of being set to rights and converted from the error of our way than these two letters, I am resolved to examine them, *ad unguem*, that I may see and exhibit all their logic and scriptural authority. This I shall do without a single reflection upon yourself as a man, a scholar, or a christian.

Nothing which I have yet seen can induce me to doubt of the ultimate triumph of the distinguishing sentiments expressed in this work. All wise and good men expect a millenium, or a period of great happiness upon earth. They all argue that greater light

than that hitherto possessed will be universally enjoyed. They do not merely expect a universal subjugation of all nations, kindreds, and tongues, to the Lord Jesus: they do not merely expect a state of harmony, perfect peace, and union amongst all the citizens of heaven; but they look for a vast accumulation of light and knowledge, religious, moral, and political. They do not, however, expect a new Bible, or any new revelation of the Spirit, but only a more clear and comprehensive knowledge of the sacred writings which we now enjoy. This belief and expectation of all wise and good men, is unequivocally declarative of the conviction that the scriptures are not now generally understood, and that there are yet new discoveries of the true and genuine meaning of these sacred records yet to be made. The misfortune is, that while all sects and sectaries make similar acknowledgments, no one supposes that himself or his people have any advances to make. The Baptist thinks that all the world will be Baptists in the Millenium, and therefore supposes that the Paido-Baptist sects will make great advances in knowledge before they can come up to the light which he enjoys. The Presbyterian expects that all the world will be Presbyterians in the Millenium, and consequently that many advances by all the sects must be made in the science of church government. The Methodist supposes that in the Millenium all the world will be Methodists, and anticipates the day when one great conference of profound *radicals* will deliberate for the four quarters of the world. Thus it is that all hold fast their errors, never suspecting that they have any thing to cast away; and calculating that all others must come up to their standard, if ever they enjoy the millenial felicity. Thus every sect puts reformation and reformers from among them. Like some good hearers in our polite congregations, each suspects the parson means some lady or gentleman other than himself—and kindly and politely thanks the parson for his benevolence, and invites his neighbor to take a slice.

Amongst those who admit that they have some things which they ought not to have, there seems to be a reluctance to begin to cast any thing off, lest the other sects would gain, or themselves lose something thereby. Many cannot humble themselves so far as to admit that any thing they have held or taught has been wrong. And so it comes to pass, that if we are not getting farther from the commandments and institutions of the Lord and Saviour, we are not getting any nigher. The greatest paradox to my mind in my moral horizon is this: How any man can love our Lord and Saviour Jesus Christ supremely, (and if he does not he is to be *anathema maranatha*,) and yet be indifferent about knowing or doing any thing he has commanded. For my part I must confess that if my orbit has been eccentric—if my career hitherto has been marked with any eccentricities, the cause is, *my fear of offending the great Lawgiver, and my desire to do his will.* In this I am now, as I have been for years, immoveable; and although I should be opposed all the days of my life by some of the wise and good, as well as by the ignorant and evil, I must persevere. Always open to conviction, but never to be silenced by detraction, defamation, nor by the

mere array of a confederation of great and illustrious names. I have been too long acquainted with great and good men to stand in awe of their decisions. I know too that many men can make good bargains, and purchase reputation at a very low price. None of these remarks, brother Semple, are, in my judgment, applicable to thee, but they are to many whose influence may be felt by other great men. I have been just writing a preface to a series of letters to be addressed to yourself on the contents of your correspondence with Dr. Noel, so far as that correspondence is before the public. It is now public property, and as such I claim my right to a share in its benefits. I am always glad to hear from you, and any thing you may have to say by way of amendment, correction, or explanation on this or any other epistle addressed to you in this work, I assure you it will give me great pleasure to insert it in full; and believe me to be, most unfeignedly, the devoted servant of the common Saviour, in hope of eternal life.

A. CAMPBELL.

SOLILOQUY—*No. I.*

MEDITATION is a species of soliloquy, inasmuch as when we meditate or reflect, especially on serious subjects, we rather converse with ourselves. Some persons, when deeply engaged in meditation, talk aloud, and not unfrequently argue and debate with themselves. Thus I have, when alone, frequently found myself carrying on a dialogue betwixt myself and some personified opinion, virtue, vice, or opposing interest. Some of these soliloquys I could have wished to have had written down immediately on coming to a close, for in them I have sometimes had the best views of things, and heard the strongest arguments, *pro* and *con*, on some subject of importance. A few I have penned down and may now and then submit one to the examination of my readers. The following brief soliloquy originated from a temptation to be on the strong side:—

How happy are they who sail with wind and tide down the stream of popular esteem, having the banks of the stream on which they are embarked lined with admiring crowds, waving their hats and bowing their heads in sign of approbation and admiration. How tranquilly they glide along. When the sun shines and all is calm, how easy and happy their voyage. When storms arise, they betake themselves to the shore, and find themselves safe and happy in the caresses of admiring thousands. How enviable they!! Who would not desire and seek their happy lot. Contrast it with that of yonder small company in a little bark, toiling against wind and current, ascending the rapid stream of vulgar applause. How imperceptible their advances. After whole nights and days of toilsome rowing, they appear not to have distanced the shadow of a man of tall stature. No cheers nor congratulations from the spectators who chance to cast an eye upon them from the bank, except now and then a solitary "*God speed*" from some obscure one perched upon some rock or island, who has himself been buffeted with hardships.

Such was the prospect before me while I viewed the landscape with the wrong end of the telescope next my eye; but all of a sudden I turned the other end, and strange indeed was the change in the scenery. I now could read the inscription on the colors of the descending barge and that on the ascending skiff. I could see all devoted to present happiness, and those too who sought happiness in both worlds, on the side of those descending, but not one of the admirers of their course, nor of those embarked on that voyage, had yet died. I looked up the stream, and found, from the inscription and other hieroglyphics upon the skiff, that their destiny was not to any port on earth, and that their eye was fixed upon some invisible and distant good, of such charms as to make them sing and triumph at every pull they gave the oar. A small company of the living and all that had ever died looked upon them either with perfect complacency—with a wishful, or an envious eye. In presenting the two rival courses of the whole human race thus to the eye of my mind, I could better appreciate the wisdom and happiness which distinguish the respective courses of the sons of men. But am I not, said I, thus confounding my own reflections with a descriptive and symbolic representation of things addressed to the consideration of others? True, it appears so. But if I gain my end this way more readily, what is the difference?

O my soul, dost thou not know that every good intention of thine, and every good effort of thine, were it only to subdue one evil inclination, is witnessed with admiration by all the excellent that ever lived. Dost thou not remember that the Saviour said there is joy in heaven over one reforming sinner, and even too amongst the angels of God, and canst thou think that one good deed of thine is viewed with indifference by any of the exalted dignitaries of the heavens! When thou makest one righteous effort to promote goodness in thyself, or in any human being, know that every good man on earth approves thy course, and is upon thy side; yes, and all the spirits of the dead. The wicked spirits know that thou art wise, and cannot but approve thy way; and all the holy and happy from righteous Abel, look down upon thee with delight, and congratulate thee on every advance thou canst make in goodness. Stronger and more numerous are those upon thy side than they that are on the side of thy opposers—When thou art tempted to consult thy reputation and thy worldly advancement amongst men, O reflect how little they can do for thee, and how much against thy happiness. Can they soothe thy troubles, can they heal thy wounds, can they remove thy fears, or tranquilize thy agitations? No, no—full well thou mightest know, from thy past experience, how little they can do for thee. When they once smiled upon thee and congratulated thee, were not thine acts foolish, and did not the very deeds for which they praised thee give thee pain? Hast thou not found thyself distressed beyond the reach of mortal power and earthborn remedies to relieve; and wilt thou now, when God has smiled upon thee, pay thine homage to human adulation, and seek to please the proud and the vain who can not bless thee? No, my soul, thou canst not thus sin against

thine own felicity. Will it not be more than a reward for all privations and affronts in the way of goodness and self denied obedience, to reflect how all the good and wise in Heaven's estimation have toiled with thee, and now approbate thy progress; and when thou strugglest with allurements, they all with intense interest await the issue, and are ready to hail thee with triumphant joy as victor. Be assured, then, in all thy struggles in behalf of truth and goodness, that every just man upon earth, every happy spirit in the invisible world, every angel in heaven, and what is more than all, thy Redeemer and thy Heavenly Father, are all upon thy side, and ready to put the incorruptible crown upon thy head, and to greet thee with a hearty welcome, saying, *Well done, thou good and faithful servant.* Let these reflections cause thee never to despond amidst difficulties; never to faint in adversity; never to yield to temptation; never to seek the praise of men at the risque of forfeiting the praise of God. Remember that that day hastens with every pulse, when thou wouldest rather have the smiles of thy Lord and Saviour, when thou wouldest rather be approved of him, than to be hailed by an admiring world as the paragon of every worldly excellence, as the sovereign arbiter of all the crowns and thrones that mortals ever coveted. Think, O think, how many smiles attest thy conquests, and how many eyes with sadness would behold thy discomfiture in this glorious struggle.—Fired by these considerations, the weak side becomes the stronger, and it is easy to burst through all the restraints which worldly pride and worldly policy would throw as obstacles in thy way.—"*Remember Lot's wife.*"

EDITOR.

TO MR. W. OF CLINTON COUNTY, OHIO.

Brother W———,

I DID, as you will have seen, contrary to your desire, lay your letter to me of the 14th October, before my readers, because I believed it fraught with good sense, and because it gave me an opportunity of dilating upon one or two topics not sufficiently discussed in the previous volumes of this work. The first sentence in your letter which calls for my attention is this, "*But for my soul I cannot find one word in the New Testament that proves to me that bishops were ordained by the laying on of the hands of any body.*" Let me ask you, Do you find from the New Testament that bishops were *ordained* at all? You will answer, Yes. I then ask, What was the *sign*, or *token*, or *mode of ordination?* To give you all the light I have on this subject from the volumes of holy writ, I will state a few biblical facts. 1st. Persons when appointed to an office, whether *viva voce*; by stretching forth the hand; or by lifting it up, are said to be ordained to that office. This, I presume, requires no proof. 2d Persons have been *elected* to an office, and afterwards inaugurated, consecrated, or set apart, to *that office*: so that election to an office, and ordination or inauguration, *are not always*, nor necessarily, one and the same thing. *This I also presume* needs not a single quotation in proof. 3d. But

in the third place, there was amongst the Jews, in all ages, a sign, token, or mode of ordination; and their sign, token, or mode of ordination was *the laying on of hands*. This I must attempt to prove whether it needs it or not:—

1. When the patriarchs blessed or devoted their children, they laid hands upon their head; as, for example, when Jacob blessed the sons of Joseph.

2. When any thing was devoted or consecrated to the Lord, hands were laid upon it, as upon the heads of the victims.

3. When persons were ordained or set apart to some sacred offices, hands were laid upon them; as, for example, when Moses laid his hands upon the head of Joshua to ordain him his successor; or when the congregation or the seniors of the congregation of Israel laid their hands upon the heads of the Levites. See Numb. viii. 10—18. Numb. xxvii. 18—23.

4. Hands were laid by the Saviour and his apostles upon the sick to impart cures; and thus the imposition of hands continued the sign of impartation and communication in the commencement of the christian era.

5. The Holy Spirit, or certain gifts of the Holy Spirit, were also imparted by the imposition of hands during the apostolic age.

6. And, in the last place, ordinations to office, or consecration to a particular service were signified, on some occasions at least, by the imposition of hands. Thus the prophets or teachers in the congregation which was in Antioch laid their hands upon Paul and Barnabas, and thereby set them apart to the work to which God had called them. So much for the general history of the laying on of hands.

Instances diverse from all these may be found in the Jewish and Christian scriptures, but these are the chief. From all which it is plain, that the *laying on of hands*, in a religious sense, was a very common act amongst patriarchs, Jews, and christians, whenever religion required it. And although we are not told in so many words that bishops were inaugurated or ordained by the imposition of hands, yet it is fairly to be learned from the letters to Timothy taken in connexion with the above sacred usages. Paul tells Timothy who was, and who was not, eligible to the episcopal office—advises to let the persons be well proved first, and cautions him against *laying hands* hastily upon any one; which phrase, taken in connexion with the whole premises, can mean, I think, nothing else than the ordination of bishops and deacons. It is worthy of remark, in this place, that persons invested with no office at all were employed in ordaining, by laying on of hands, persons to office. Thus "*the laity*," as antichrist calls them, were the first persons who ordained or inaugurated into office in the annals of the religious world. See Numbers viii. 9—18. It is also worthy of notice that persons of inferior office laid hands upon those who were to officiate in a higher capacity than they who ordained them. See Acts xiii. 1, 2.

After these examples of the common people laying hands upon the Jewish *clergy*, (properly called clergy, for they were the Lord's

lot or *portion*,) after the teachers in Antioch laid hands upon the apostles Paul and Barnabas to ordain them to an apostolic service—I say, after these instances by divine appointment too, there ought not to be much controversy upon the question, *Who may lay hands upon those now appointed to office.* To what has been said it may be added, that if the apostles ordained the seven servants of the Jerusalem congregation; and if, as the historian Luke tells us, Paul and Barnabas on their tour ordained elders or bishops in every congregation, the conclusion is unavoidable, in my judgment, that the sign or symbol of inauguration, devotion, or consecration was the same. From the time that the common people ordained the Levites, from the time that Moses laid his hands upon Joshua, to the time that Titus ordained bishops in Crete, and down to the death of John the Apostle, there is no ground on which, or from which, to conclude any thing else than that the sign of ordination was the laying on of hands. But as I am about to write on church discipline, I will not be farther tedious to thee at present.

You next request some farther illustrations of the work of an evangelist. Timothy did more than the work of an evangelist while in Ephesus. To "proclaim the word," or gospel, is the primary idea in the work of an evangelist; but Paul commanded him not only to proclaim the word, but also to read, exhort, and teach in public, as well as to reprove, rebuke, and entreat, with all long suffering and gentleness Timothy, so far as he proclaimed the word, performed the work of an evangelist; so far as he read, taught, exhorted, and kept good order in the assembly, he performed the work of a bishop; and so far as he or Titus planted churches and set things in order which were wanting, they acted the part of apostles. In various capacities these men acted; for Paul employed them as *his agents* in the work to which he was called. They who have required any persons to do the works assigned to Timothy and Titus, have forgotten that no men stand in the same relations to the apostles and to the churches as that in which they stood. The apostles for a time were bishops, deacons, evangelists, and every thing else which the churches required; so were some persons whom they appointed to assist them. But in process of time the apostles gave into the hands of others all their offices except that of planting churches, in which they continued as long as they lived. When they appointed deacons, they performed those duties no more; when they appointed bishops, they attended on that work no longer in that place; when they appointed general agents, they gave over all their offices in that district to them. But now we have, in a well regulated christian community, persons for every office, whose duty and work it is to attend on their ministry or service, whatever it may be.

The primitive churches had messengers, both male and female, employed by them as exigencies required. A messenger of a church does any work which the church would and could do in the place where the messenger acts. He must always *represent the congregation.* If he carry twenty dollars from the congregation in *New York to that in* Columbus—when he comes before the church

in Columbus, he appears there to do that which the church which sent him would have done had they been there in their individual capacity. He can represent any thing which they have done, or declare their mind on any thing on which they have declared their mind to him; but he cannot represent them in any thing else. If a church sends a person to declare the glad tidings to a people ignorant of them, to carry their contributions to those in need, to protest against any misdeeds of any individual person or community, or to do any other act or deed which religion or humanity requires, the person or persons so sent act as the messengers or representatives of the church sending them, and are to be received and treated as the congregation deserves which sent them. That this is fully in the import of the messengers of the primitive church, neither reason nor revelation will permit me to doubt. But for farther illustrations on this topic I must refer you to my essays, yet to appear, on the *Restoration of the Ancient Order of Things*.

As for associations, conferences, conventions, &c. presuming to act under the sanctions of a divine warrant, or claiming to be a court of Jesus Christ, to decide on any matters of conscience, or to do any act or deed interfering with, or in opposition to, the perfect independence of each individual congregation, or at all legislating for the churches in any district of country—it is altogether foreign to the letter and spirit—to the precepts and examples—to the law and to the testimony of the christian books. But that two churches or twenty may agree to meet at any given time or place to join together to worship God in all instituted acts of social worship; and if they think they can do any more good by co-operating in any public measure than they could in their individual capacity, I know of no law or rule of the Great King prohibiting such meetings or such attempts to do good, or to enjoy good. And moreover it may be said, that not only is there no law or precept prohibitory (which is of itself inadequate evidence or authority in favor of any practice) but the general scope of the apostolic doctrine on doing good, and enjoying good, sanctions all that was claimed by the Mahoning meeting, congregation, association, convention, or whatever it may be called. Their meeting was almost entirely occupied in acts of religious worship, or in public edification—and their concurring to support one person for one year as their messenger to proclaim the word, and to strengthen the things that were ready to die—to labor every day in the word and teaching—was as voluntary as would be the giving of counsel to those erring from the path of safety—and has no other divine warrant than the commandments and precepts, which say, "As ye have opportunity do good unto all men;" or, "Let every man seek his neighbor's edification;" or, "As every man has received a gift, so let him impart;" or, "*Whatsoever things are benevolent, pursue,*" &c. &c. These, and a few hundred such sayings scattered over the pages of twenty apostolic epistles, are all the authority, direct and indirect, authorizing the Mahoning meeting to seek to do good in that one specified way.

In the essays on church discipline and ecclesiastical proceedings,

the first of which you will see in the present No. we hope to r all these matters and things plain and consistent with all the g principles taught in the Bible and argued in this work.

Being much entertained and gratified with the spirit and s of your communication, I must solicit the favor of a letter fron at any time or on any topic which you may choose. In the r time I subscribe myself your brother in the hope of immort

EDITC

A RESTORATION OF THE ANCIENT ORDER OF THIN

NO. XXIII.

ON CHURCH DISCIPLINE.

"LET all things be done decently and in order," is a fav saying, though seldom regarded with suitable respect by t who are wont to be charmed with the sound of the words. two extremes in all associations, as respects government or are despotism and anarchy. In some religious establishments t is, on the part of the rulers, an unrelenting and absolute tyra and on the part of the ruled, a passive servility, as if non-re ance and passive obedience were the cardinal virtues in a sectarian. In other religious institutions there is, on the pa the rulers, no attribute of ecclesiastic authority, and on the pa the ruled, there is the most licentious equality, which recognize either the letter or spirit of subordination. These doubtles the extremes between which lie the temperate zone, or the "*n rutissima via,*" the safe middle way.

But there are extremes not only in one department of congr tional proceedings; but in all Let us take an example from r popular measures:—Here in this hierarchy "the *canaille*" or of the community have nothing to say or do in the creation of t teachers or rulers. They are neither permitted to judge no decide upon their attainments before they are invested with office of public instructors. But there, in yonder religious es lishment, every man, woman, and child, is constituted into a petent tribunal, and made supreme judge of the attainments o person, and feel themselves competent to invest him with office of a religious instructor, without further ceremony their own unanimity or majority. For instance, Here is a ch of thirty members, ten males and twenty females. One of th is, by some of the twenty-nine, supposed to be qualified to bec a preacher, or, as they understand it, a public instructor. I of the nine males and twenty females, it so happens that there six matrons who can read intelligibly the New Testament; ar the males there are about four of what might be called plain c mon sense, who can barely understand a piece of plain narra composition. But among them, such as they are, they decide A B is competent to be a public instructor, and then forthwith c mission him to go into all the world, and preach the gospel t *every creature.* Now the question is, Are they to be conden *or justified who consider* this man legitimately introduced in c *world as a teacher of* religion? Is any other society bound to c

his pretensions, or to receive him *bona fide* as a legally authorized teacher of the christian religion, and ruler in the christian church? Remember the question is not, Had the twenty females and the nine males, by and with his own consent, a right to create, appoint, and ordain him a ruler & teacher over themselves; but whether they have reason or revelation on their side, when they introduce him to all the world, as a regularly initiated minister, or ambassador, or teacher of, and for Jesus Christ? That any society politically considered have a right to manage their own affairs as they please, is at once readily admitted; that any ecclesiastical community have a right to govern themselves by whatever laws they please, as far as the state jurisdiction extends, is also conceded; but that any society has any right to frame any regulations for its own government on christian principles, is what we cannot so readily subscribe. But without being further tedious on the subject of extremes, having simply shown that there are extremes, and that we are prone to run into them on both hands, I will proceed to my object in this part of my series of essays on the ancient order of things.

As we have many volumes on church government and church discipline; and as the Episcopal, Presbyterial, and Independent, all have claimed a *jus divinum*, we cannot be expected to have much *new* on the subject, or to have little regard to the merits of the questions which they have with so much warmth debated. We wish, however, while we write, to forget all that we have ever read or heard on this subject, save what the apostolic writings contain upon such topics. And as we prefer perspicuity to all other attributes of good writing, we proceed to state—

1st. That as the church, or congregation, or assembly, (as it is expressed by all these names,) is repeatedly called a *kingdom*—the kingdom of God, and the kingdom of heaven, it is fairly to be presumed, from the terms themselves, that the government under which the church is placed, is *an absolute monarchy*. There cannot be a *kingdom*, unless there be a *king*. They are correlate terms, and the one necesarily supposes the existence of the other. But we are not left to inference; for it was not only foretold expressly that "the government would be upon his shoulders;" but he claims absolute dominion in express and unequivocal terms, and lays all his disciples under the strictest injunctions of unreserved submission. All authority in the Universe is given to him —"Therefore, *kiss the Son*."—"I have placed my king upon mount Zion."—"He shall reign over the house of Israel, his people, for ever." On this, as a first principle, I found all my views of what is commonly called *church government*. All the churches on earth that Christ has ever acknowledged as his, are so many communities constituting one kingdom, of which he is the head and sovereign. —The congregation or community in Rome, in Corinth, in Philippi, in Ephesus, &c. &c. were so many distinct communities as respected their component members or individuals, but these were all under one and the same government, as the different counties or corporations in the state of Virginia are all component parts of the state, and under the same government. In every con-

gregation or community of christians the persons that are appointed by the Great King to rule, act pretty much in the capacity of our civil magistrates; or, in other words, they have only to see that the laws are obeyed, but have no power nor right to legislate in any one instance or for any one purpose. The constitution and laws of this kingdom are all of divine origin and authority, having emanated from the bosom, and having been promulged in the name of the Universal Lord.

There is no democracy nor aristocracy in the governmental arrangements of the church of Jesus Christ. The citizens are all volunteers when they enlist under the banners of the Great King, and so soon as they place themselves in the ranks they are bound to implicit obedience in all the institutes and laws of their Sovereign. So that there is no putting the question to vote whether they shall obey any particular law or injunction. Their rulers or bishops have to give an account of their administration, and have only to see that the laws are known and obeyed; and hence proceed all the exhortations in the epistles to the communities addressed to submit to their rulers, as those who watch for their souls, and as those who must give an account of their administration.

This subject, it has appeared to me, is very little or very imperfectly understood in many congregations, and their meetings for church discipline are generally conducted in such a way as to divest every one in the assembly of every attribute of authority, and to place every one in the character of an interpreter of the law; and if not legislators, at least, they are all *executors* of it. But of this more hereafter. EDITOR.

TO CORRESPONDENTS.

I CANNOT publish but a few of the communications forwarded for this work, and some of them are from persons who have not read the previous volumes of this work, and are on subjects, and filled with inquiries long since discussed. We shall occasionally refer our correspondents to such pages of this work as may treat on such subjects. Mr. Gillispie, of New Jersey, who glories in being a "*Unitarian*," in the popular sense of that word, we refer to No. 8, vol. 1. p. 189. 2d Ed.—an address to Socinians; also vol. 4. No. 8. p. 169. These, together with the items on that subject in the current volume, we consider a suitable reply to his favor of the 14th October. We would also request our friend, Mr. S. of Allegany county, Pa. to read the aforesaid essays, and to consider them, together with the aforesaid items, as a reply to his favors of the last month. EDITOR.

BY a letter from brother *Walter Scott*, of the 10th ult. he informs me that his success in proclaiming the ancient gospel still increases. He and his associates have immersed in the first nine days of February, 56 persons—in *three weeks*, 101 souls.——*Ed.*

NEW AGENTS.—S. W. Hunt, Chilesburg, Ky. Elder John Favor, Limestone county, Alabama. Philip Miller, Newport, Missouri.

CHRISTIAN BAPTIST.

No. 9—Vol. V] BETHANY, B. C. VA. April 7, 1828. [Whole No 57.

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

FOR THE CHRISTIAN BAPTIST.

On the Influence of the Holy Spirit in the Salvation of Men.—By *Paulinus*.

NO. II.

"*Correct views of the office of the Holy Spirit in the salvation of men, "are essential to our knowledge of the christian religion, as also to "our enjoyment of it.*"—Camp. Essays, C. B. vol. 2.

IN my Essay, No. 1, I endeavored to lay before the reader a plain, concise, and scriptural view of this important subject, so far as it regards the *fact*, or the reality of a divine influence on the souls of men, in effecting the work of salvation. Deeply impressed with the persuasion that this is a matter of vital consequence, and earnestly hoping that my efforts may be acceptable to those who desire to form "correct views of the office of the Holy Spirit," I cheerfully resume the subject, and proceed to finish the task which I have assigned myself on this occasion.

Two points remain to be noticed; viz. "Some of the principal effects produced by this divine operation"—and "the high practical import of this truth."

The effects of divine influence are *manifold*—according to the manifold need of the sinful subjects of this blessed operation. Man, considered in a moral point of view, is *dark* in his understanding—*perverse* in his will—*unholy* in his affections—*impotent* in all his spiritual faculties—and *ignorant*, withal, as to the extent of his own wretchedness. This, it must be acknowledged, is not a comely picture; but a serious view of the state of man, as delineated in the Holy Scriptures, will convince us that the coloring is not too gloomy for a correct portrait. It would be easy to refer to those parts of the sacred volume which justify this representation; and easy to exemplify the representation to every enlightened mind by an appeal to facts. But this is not the leading object of our present attention; and this matter has been brought to view, by the way, for the purpose of introducing, in an appropriate manner, a notice of those operations and effects which are adapted to meet the case of fallen man. The evidence, however, of this representation will appear, at least *indirectly* and by implication, from the effects which are ascribed to the influence of the "spirit of grace." These

effects I state as being of the foliowing nature; viz. *quickenu awakening—enlightening* and *convincing—converting—sanc* —and *strengthening*. Let us proceed to notice them accor

The sinner is *ignorant* of the extent of his own wretchedne inattentive to his condition. The spirit of grace, then, is a *ning, awakening* spirit. Paul testifies that the quickening ence of God had been experienced by the Ephesian convert were once "dead in sins:" Eph. ii. 1—5. and so of the Colo ch. ii 13. It is surely to this divine operation, attending the revealed, that we are to ascribe the awakening of a sinn sense of his condemned state; while "pierced to the hear anxiously inquires, "What must I do to be saved?"

We next remark, that the unconverted sinner is *dark* understanding; and (suitable to such a condition) the sp grace is a spirit of *illumination*. Conscious of this, David "Open thou mine eyes, that I may behold wonderous things thy law;"—and Paul, for the Ephesians, that God might giv the spirit of wisdom and revelation in the knowledge of him eyes of their understanding being enlightened, &c. By vi this illuminating influence, the mind is given to discover, th the word of truth, the insufficiency of man, and of man's ousness—"the excellency of the knowledge of Christ Jesu "the way, the truth, and the life"—the necessity and beauty religion which is held out in the sacred volume.

The *perverseness* of the will is another unhappy trait in th racter of the unregenerate; and the spirit of grace is a sp *conversion*, to give a new turn to the inclination and choice subject. Paul was sent to the Gentiles, "to turn them fr power of Satan to God." The Gentiles, then, needed turned; and so do *all*; for "all have gone out of the way, an is none that doeth good, no, not one." But we have befor that Paul was not the efficient cause of their conversio "who is Paul? or who is Apollos?"—'twas God that ga increase—the desired success to their ministrations. Hence the changing of the perverse will, and turning it to God, effect of divine operation on the soul. And this comports v prayer and the declaration of Ephraim, Jer. xxxi. 18, 19. thou me, and I shall be turned; for thou art the Lord m Surely, after that I was turned, I repented," &c. May say, with propriety, it comports not only with Ephraim's c with that of every converted sinner?

Again we remark, that the unrenewed man is *unholy* passions or affections. His love and hatred—his joy and his hopes and fears, are often excited by improper objects; as they should be, by those which have the highest claim exercise. Now, the spirit of grace is a *sanctifying* spirit—of *holiness*, to inspire his heart with new principles. Thu tians are said to have "an unction (or anointing) from th One,"—the Holy Spirit is promised to them that ask it of the earnest of the Spirit is "given in our hearts;" and "t *of the Spirit is in* all goodness, and righteousness, and tr

1 John, ii. 29. Luke xi. 13. 2 Cor. i. 22. Eph. v. 9. The affections are now excited and exercised in a new manner. "The love of God" and hatred of sin—"joy in the Holy Spirit" and "godly sorrow"—"hope that maketh not ashamed" and "the fear of the Lord;"—these are the effects of this holy operation. And thus new-modelled, the subject of divine grace answers to the apostle's description, 2 Cor. v. 17; "If any man be in Christ, he is a new creature: old things are passed away; behold, all thir gs are become new."

Once more, let it be observed, that the unregenerate man is *impotent* in all his spiritual faculties;—unable, in his own strength, to achieve the victory over those formidable foes, within and without, which he has to encounter. But the spirit of grace is a spirit of *power;* by which the favored subject is enabled effectually to wage the war, and finally to triumph. None are fully sensible of the need of this spirit, but they who are engaged in the conflict; and the more they know of themselves, the more they feel the need of this divine power. Hence Paul praved for the Ephesian converts—"That he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man;" and, for the Colossians, in like manner, that they might be "strengthened with all might, according to his glorious power." Though conscious of his own weakness, he felt persuaded that he "could do all things through Christ who strengthened him;" nor is he the only one who testifies, that "to them who have no might, the Lord increaseth strength." Testimonies to this effect might be brought in abundance, from the Old Testament saints as well as from the New;—testimonies which clearly evince that spiritual strength is the effect of an operation from God on the soul. Upon the whole (let me add) the effect of divine influence on the soul, is, a correspondence of views, disposition, and desire, with the dictates of the word of truth—a responding of the heart to the voice of God in his word; and this too may be considered as (in general) the most abiding and substantial evidence of the work of God within us. The reader will excuse the repetition of several scripture quotations, which were introduced in my first number; and which it has been found requisite to bring forward in illustration of this part of our subject.

The importance of this truth, in a *practical* point of view, comes lastly to be considered. And here I remark, in the first place, that all scriptural truth is of practical import. I readily concur in the excellent sentiment, so frequently insisted on in the *Christian Baptist*, that the truths of our divine religion, as exhibited in the scriptures, are not mere *abstract speculations*, but *practical principles;* they are not dead branches, standing forth in their own nakedness, but living boughs, clothed with leaves and bearing fruit. This being the case, it follows that we are interested in the knowledge of *all* holy truth. But as I take it for granted, that there is a difference in the *degrees* of importance to be attached to the truths in the system of revelation;—that some are of more vital consequence than others; as some parts of the human system are more

necessary to life than others; so it will follow, that the more important any given truth, in its nature and effects, the more requisite will it be, that this truth be known and insisted on, in order to its practical bearing. Now, if what has been advanced, on the nature and effects of divine influence, be correct, *that truth* at once commends itself to us, as of high importance to be known and insisted on. This argument, I must think, is to be admitted as a valid one; but as, to some minds, it may appear rather complex, I will condense the substance of it, and say, in a simple and short manner—that this truth (as we have seen) is inculcated in the Bible;—that, from the nature and effects of divine influence, it appears to be a truth of high importance; and therefore, that it is highly requisite we should hold it forth, in order to practical use.

This argument is intended merely to prove, that the truth under consideration *is* of high, practical effect, and the consequent propriety that it should be insisted on: it behooves us to shew, in some instances, wherein this appears to be the case. Two important points here present themselves to our notice. First, this truth is requisite to *our own personal interest;*—secondly, to *the glory of divine grace.*

It is requisite to our own personal interest. We are in a spiritual (or, if you please, a *moral*) point of view, weak and needy creatures;—insufficient, with all the mere external means or aids afforded to us, to accomplish the work of our salvation. Hence, God has graciously promised to work in us: and the promises and declarations to this effect, and the fact that he does so,—all go to prove our need of divine influence. Now, if this be our case, surely we ought to know it—to be deeply persuaded that it is *so*, —that we may see and feel the necessity of applying "to the throne of grace, that we may obtain mercy, and find grace to help in time of need." The prayer of faith is an appointed way for obtaining the necessary supply of strength from God: but if we believe that we really do not need this divine supply; or that God will not grant it; then the prayer of faith can have no place;—prayer, in this case, is rendered nugatory and absurd. Here, then, appears a highly important, practical use of the truth under consideration. This is a point of serious consequence, and I ask the reader's indulgence and attention a little further. If divine influence be not needed on man's part, nor to be given on God's part—then, prayer for spiritual aid from God must be worse than useless, —it must be *improper;*—prayer, in this respect, either for ourselves or for others. And if any public servant in the gospel should attempt to maintain the sentiment, then it is expected we shall no more hear him praying that God would touch the hearts of sinners—that he would awaken them—give them the grace of repentance, &c.

This truth is important (I add) to the glory of divine grace. This position follows from the above remarks, and a few words here will suffice. A due sense of our dependence, and of the *kindness we have* received, is necessary to excite our gratitude *and praise; and* God requires us gratefully to recognize his favor,

in the various ways in which he has bestowed it upon us. But if we be persuaded that we do not need *this* favor, or that God does not grant it to us,—we may say, in this case, of praise, as of prayer, it cannot exist; and the gift of the Spirit's influence must then be dropt from the catalogue of divine favors, when the christian gratefully exclaims, "Bless the Lord, O my soul, and forget not all his benefits!" We have then another highly important, practical use of this truth; viz. as it is a *memento* to remind us of our obligation, and to excite our praise for that divine agency, without which we should have remained in our sins.

It is deemed unnecessary to enlarge on this point: but before I close this essay, my attention is demanded to a query which may here be brought forward: "Of what practical use is this subject, in teaching the *unregenerate?*"

In the specimens of public, apostolic preaching, with which we are furnished in the New Testament, there is, I readily acknowledge, but little appearance of a design to inculcate this truth on the minds of the impenitent and unbelieving. In direct addresses to the unconverted, it is admitted that this is not the leading object to be presented; and due reflection may enable us to account for it. God's methods of dealing with man are suited not only to man's nature, but to the nature of the case; and it must surely be owned, that to call upon the impenitent and unbelieving to repent and believe, is more appropriate, and better adapted to the end in view, than to set out with informing them that the influence of the Divine Spirit is requisite to awaken and convince them. True it is that such influence is requisite throughout the whole process of religion, but in this truth a careless sinner feels no interest, and until he shall become, in some measure, sensible of his situation, it will be either rejected, or admitted for the purpose of being abused. The more proper and scriptural method of dealing with the unawakened, appears to be—an exhibition of their state as sinners; of the method devised by Infinite Goodness for man's salvation; and the necessity of repentance towards God, and faith in our Lord Jesus Christ. In addressing sinners, then, in a careless, unawakened state, I am not prepared to say that the subject here treated on would be of any *immediate*, practical use: but as it forms one important branch of sacred truth, and frequently occurs in the general tenor of apostolic teaching; moreover, as every spiritual requisition involves the necessity of this divine agency, it surely ought to occupy a conspicuous place in our general exhibitions of the economy of divine grace. The awakened sinner, as well as the christian, will thus be furnished with a truth, which, as we have seen, is of deep interest, and of high practical importance.

The substance of the leading sentiment maintained in these two essays, is, that we are dependant on the influence of the Holy Spirit to render the word of truth effectual to our conversion and final salvation. I am not so sanguine as to imagine that every remark I have made is invulnerable to an attack; or that every quotation from scripture will certainly be found correctly applied

but the great object—the leading point, is, I humbly conceive, satisfactorily established; and *this*, I would hope, will meet with no opposition from the friends of divine truth.

PAULINUS.

P S. I cannot consent to dismiss this essay, for the press, without dropping a few words further, to guard against any mistaken construction. Be it observed that I am not advocating any of the particular systems of the day; that I have said nothing about *irresistible* operations; that I am not here contending for a divine influence, of a mere physical nature, detached from revealed truth; though *that*, in some cases, may be a fact: and, though I believe that God, as a free, almighty agent, *energizes* more in some cases than in others, yet I admit that there dwells in the word of truth a living principle, which, when that word is received, has a never-failing tendency to bring forth the fruit of holiness in heart and life.

And now, if any part of these essays should be considered materially erroneous, they are open to animadversion. Divine truth is all I seek to establish.

Note.—I now feel disposed to lend my aid, ere long, in attempting to shake down the mighty Babel of high-toned spiritual authority, to which numbers in the religious world appear to be lamentably subjected. A little volume, which I have lately seen, puts forth *claims*, which ought to alarm and arouse every friend of the Bible and of religious liberty. P.

[My reply to *Paulinus* is crowded out of the present number.]

Ed. C. B.

[THE following letter was published in the "*Baptist Recorder*" in November last. It was copied into the "*Star*" of December 1st, with some encomiums upon the writer. One which accompanied it was published and animadverted on in this work: but the following I did not publish at that time; and, for the sake of Mr. Semple, I hoped it would never appear in this work. When I proposed a discussion of the points at issue with him, I expected he would write something more pertinent and less objectionable; in which case, my intention was to suffer this piece to die a natural death. But as brother Semple will give us nothing better on the subject, it becomes our duty to be content with such things as we have.] *Ed. C. B.*

TO SILAS M. NOEL.

College Hill, D. C. September 3, 1827.

Dear Brother,

YOU took the right ground. Creeds, are good servants, but bad masters. Give them too much authority, and they will tyrannize; but let them, as messengers, carry the digested opinions of one set of men to another, and of one generation to another, and their effect is excellent. The Baptists have been a divided people ever since my knowledge of them, owing (I think) to the want of a proper respect for established opinions, customs, and *regulations*, whether written or otherwise. Every "*novice*" thinks

he has made discoveries overlooked by his ancients. In a few years he sees his error, that is, if he be honestly in pursuit of truth; and if he has not committed himself too far, he is ready to retrace his steps, and to acknowledge that there were much better reasons for his fathers' opinions and customs than he *was* aware of. Church government obviously is left by the Bible for the exercise of much discretion. It is the scaffold, and must be adapted to the house, and for this plain reason ought to go through modifications. What suits a country church may not suit a city, and *vice versa;* what was adapted to the Bereans, might not, and probably did not, comport with the habits of the Cretians. The church is a corporation having a perfect charter---the Bible. Its bye-laws are properly subject to regulations; but those who act under the charter must be cautious not to violate its word or spirit by a stretch of power: but, on the other hand, must also not fold their hands and say, The charter is enough, and we want no regulations, no bye-laws. To such we would say, The charter itself contemplates such regulations, and cannot be carried into effect without them. The Sandemanians, or Haldanians, pretend to find in the Bible an *express* warrant for every matter---for every measure; but when pressed, they have to resort to miserable subterfuges to prove various points of church government; and hence their frequent disagreement among themselves, and hence their constant resort to finding fault with the proceedings of others, rather than furnishing any plan of their own. The "*Christian Baptist*" has doubtless exhibited many valuable pieces and principles; but, taken as a whole, I am persuaded it has been more mischievous than any publication I have ever known. The ability of the editor, joined to the plausibility of his plans or doctrines, has succeeded in sowing the seeds of discord among brethren to an extent in many places alarming. In my address to him a year or two ago, I said if his principles prevailed a new sect started up. Such are my views; and my deliberate judgment tells me that there is much less ground for fellowship with such a sect, than with Presbyterians, Methodists, or even evangelical Episcopalians. In baptism, and the name Baptist, (though that they would change,) we agree, and in very few other matters. In our parts there have been a good many partial converts made, most of whom have retrograded on better acquaintance.

Grace, mercy, and peace.

R. B. SEMPLE.

REPLY.

BROTHER SEMPLE.

Dear Sir—IF you and I affix the same ideas to the terms *master* and *servant*, you are on my side of the creed question. The church you make master, and the creed the servant; whereas your friend Dr. Noel would make the creed master, and the church its humble servant. When the creed says, Exclude A B because he believes not in the doctrine of absolute and unconditional reprobation or election, and the church obeys, you would say the creed was

master, and the church servant; and then you would enter your protest against the usurper. But Dr. Noel could say to the church, "Well done, good and faithful *servant*." But suppose when the creed says, *Exclude*, the church says, "Nay---be silent, creed;" you would say the church acts master now, and keeps the creed in its proper place. You and I, therefore, are on the same side. I dont care if the church *buys* or *brings forth* a creed every year, and has as many *servants* as the wealthiest lord of the soil from the Ohio to the Euphrates, provided only she keeps them all as servants ought to be kept---from dictating to their masters. Had you said no more upon this subject than what you have said in the above comparison, I could find no cause to dissent from thee; and if I am to interpret all you have said by this comparison, still we do not disagree. But there is an apparent discrepancy in the following words: "The Baptists have been a divided people ever since my knowledge of them, owing (I think) to the want of a proper respect for established opinions, customs, and regulations, whether written or otherwise" This sentence is somewhat ambiguous: "The Baptists have been, and still are, a divided people." This is a fact on which we shall not differ; but respecting the *causes* of this difference, perhaps we may differ.

On the supposition that you trace these divisions to the want of sufficient respect to a creed, then you have made a creed to mean, "*established opinions, customs, and regulations*." Is this the servant? Surely if the "opinions, customs, and regulations" are *established*, they are, or must be, masters; and we must submit. To this I have no objections, provided the authority that *establishes* them be paramount to every other. But what *right* has one generation to establish "opinions, customs, and regulations" for another? And why should you and I submit to "the opinions, customs, and regulations" established by any human authority? If I must examine for myself, what shall I examine?---The creed, or the Bible? If I must not take the creed upon trust, but if you say I must go to the Bible as well as to the creed, may I not as well go to the Bible at first as at last? Say, brother Semple, may I not? Ought I not to go to the Bible at first? If I take the creed at all, you will say, Take the creed in one hand, and the Bible in the other. And of what use then is the creed? Why, say you, it will *help you* to understand the Bible, or guide you in the examination of it. If so, then, I must make the creed a pair of spectacles instead of a staff, and wear it upon my nose instead of keeping it in my hand. If I must examine the Bible through the creed, then the creed is my eyes; my artificial eyes, (for it cannot be my natural eyes)---my spectacles. If my spectacles are green glass, the Bible is also green; if blue, the Bible is blue; and as is the creed, so is the Bible to me. I am a Calvinist, or an Arminian, or a Fullerite, according to my spectacles or my creed, my "established opinions, customs, and regulations."

Brother Semple, it comes to this---I say, the whole controversy comes to this---It is a plain case; it is all contained in one question: "*Is every christian to examine for himself the book of God?*" Say

Yea, or *Nay*. If you say *Yea*, you are a Protestant: the Catholic says *Nay*. If you say *Yea*, then it follows—yes, it follows, with power irresistible, that to a man whose duty it is to *examine the scriptures*, there can be no such a thing as "established opinions, customs, and regulations." For if *established*, why *examine?* I am a Protestant. I say *Yea*. And, therefore, I can never say to any man, When you open the Bible, sir, you must pay a *proper respect* to "established opinions, customs, and regulations." I dare not say so. I say examine and judge for thyself. Pardon me, brother Semple, for saying, that I have never been able to discriminate between the logic of the "*mother church*" and that of all the *daughters* who argue for a due *respect* to "established opinions, customs, and regulations." This was her controversy with the heretics, Luther and Calvin. They boldly said that her "established opinions, customs, and regulations" were not to be received nor regarded without *examination*, and that in examining them they disclaimed their being established. She complained and said, "that owing to a want of due respect to established opinions, customs, and regulations," they broke off from her jurisdiction, and divided among themselves.

But, my dear sir, I am led to suspect your logic from another consideration not yet stated. You trace the divisions among the Baptists to a want of a due respect to "established opinions, customs, and regulations." The converse of which is, If the Baptists paid a due respect to "established opinions," &c. they would not be a divided people. Now it so happens that the Paido-Baptists are much more divided than the Baptists, and pay a much greater regard to "established opinions," &c. than the Baptists. How will your philosophy stand the test of experiment here? There are few religionists on earth who pay a much greater respect to "established opinions" than the Presbyterians. And have they not been a divided people ever since you knew them? In little more than a century they have split into five divisions, and erected *five distinct communions*. But, perhaps, you mean such a respect to "established opinions" as that shewn by the *mother church;* and here I must own you are right. For if the Baptists paid that due respect to "established opinions" which the Romanists do, they would be as united as the holy Catholic apostolic church. But any thing short of that due respect will cause them to be as divided as their Presbyterian neighbors. Except, then, you mean by the words "*proper respect,*" such a respect as the Catholics shew, which precludes all examination of "established opinions," &c. your logic is, in my humble opinion, at variance with reason, as it is with matter of fact.

But, again. Perhaps we may agree at last on this very point. I do believe that all the divisions, not only among the Baptists, but also among the Paido-Baptists, are to be traced to the want of a proper respect to "established opinions," &c. but these are the "opinions, customs and regulations" *established by the holy apostles*. If, then, brother Semple you mean that the want of union among the Baptists is owing to a want of proper respect to the opinions,

customs, and regulations established and ordained in the New Testament, I most cordially agree with you, and you and I are again on the same side. But I must cordially avow that I do not think that this was your meaning; and therefore would not flatter myself too far in the hope of your accordance with me on this topic. You mean the opinions, customs, and regulations established by our fathers; and I mean the opinions, &c established by the apostles. We differ in the conclusion as much as in the premises. But as I do not want to pursue this point farther than necessary to test its claims upon our assent, I would dismiss it with a request to you to reconsider this matter; and if, in any respect, I have done injustice to your remarks, I request you to show it, and I promise to retract them upon conviction of my mistake.

What you say about *novices* is perhaps very just; and I give it my full and hearty approbation, with one small exception, and that is, that I do not give it so great a latitude as you do. You say "*every* novice." I am willing to make a few exceptions in favor of our young converts in the late revivals.

I am sorry, brother Semple, to find you in the next sentence in company with Cardinal Cajetan and Archbishop Laud. They just said and argued with you, as you have expressed it, viz. "Church government obviously is left by the Bible for the exercise of much discretion." The Erastians, too, in the Westminster Assembly contended for the truth of this position against the Independents and Presbyterians. These argued that there was a form of church government divinely established; whereas the Erastians said, "it was obviously left by the Bible for the exercise of much discretion."

As far as my knowledge of ecclesiastic history extends, you are *solus* or singular in calling church government "*the scaffold*," and in making it "go through *modifications;*" or perhaps it may be owing to my want of discerning the propriety and beauty of these metaphors. However these matters may be, you are not singular in the following sentences; for Archbishop Laud agreed with the Erastians in this one sentence as you have expressed it—"What suits a country church may not suit a city, and *vice versa;*" and that form of government which "was adapted to the Bereans," who love to read the scriptures, most "probably did not comport with the habits of the Cretians." If you allow that the natural habits of the Cretans and the Bereans continued after their conversion, I would agree with you and other liberal writers upon the subject of church government, that that government which would keep in order the Cretans, who, as Paul said, "were always liars, evil beasts, and slow bellies," would be entirely unnecessary at Berea, where the noble folks lived, who searched the scriptures daily whether these things were so.

But, brother Semple, I do not condemn that sentiment you have uttered, when you say that "church government is obviously left *by the Bible for* the exercise of much discretion," because Cajetan, *Archbishop Laud,* the Erastians, brother Brantley, and Dr. Noel

have approved it. These all may agree on many points which are worthy of universal acceptation, and therefore I shall proceed to examine it in my next upon its own merits. In the mean time I beseech you not to identify my opposition to your views in this letter with an idea that I am not personally attached to yourself. In proportion to my esteem for you will be my opposition to those views which I conceive to be hostile to the Bible and to the sentiments of those who Mr. Jones in his ecclesiastical history considers the faithful witnesses against error. Adieu.

A. CAMPBELL.

West Port, Ky. February 10th, 1828.

Brother Campbell,

I HAVE been a constant reader of your Christian Baptist since its first publication. Sometimes with astonishment, at other times with much pleasure have I perused your essays upon various topics: astonished to see how far the christian world have been the tools and dupes of an aspiring priesthood; and pleased to see that there was one at least on this continent who had boldness and strength enough to point out our delusions and shew unto us a more perfect way; for I can assure you, my dear sir, that that character who would not upon all occasions be ready to exclaim *vox Populi, vox Dei*, that is, the will of the people or the orthodox be done, had better have a millstone hung around his neck and be cast into the depths of the sea. I have heard it said by some that you have no religion; that you deny the operation of the Spirit of God in the salvation of men; that a man is to be taught the christian religion as a child is taught reading and writing; that you deny the call to the ministry, thereby plainly asserting that the Baptists, Methodists, Presbyterian, and all other orthodox clergy, are not the successors of the holy apostles. Yes, and a Methodist bishop told me in a congregation at this place that Mr. Marshall, a New Light or Arian, as he called him, who lives near Georgetown, Ky. told him that you told Marshall that you was as much of an Arian as he. These items, sir, are only the introduction or indices to your most offensive character, so often sounded from Dan to Beersheba, in order to kill, if possible, the first efforts towards a radical reformation in religious practice. But, as you have well said in one of your late numbers, that when a man is convinced of one error, he is the more easily convinced of the second, and so on progressively. Having been convinced of error in some things, I continued to search the scriptures diligently for the evidence of my faith, which through the help of God and your Christian Baptist, I found very defective, especially as to much consistency. Upon religious duty I have ever felt myself at liberty to speak my judgment freely and respectfully, notwithstanding it has subjected me to many hard sayings by the orthodoxy.

Since the Spring of 1824 until last February, I lived a member in full fellowship, as far as I know, in the churches of our order at Nicholasville and Versailles, Ky. at both of which places, I take a pleasure in saying, I lived in much friendship with the brethren,

they being polite, liberal, and intelligent. In the month of February last I moved my residence to this place, and attached myself to a church known by the name of the Baptist Church at 18 Mile Meeting-House, where I had once before my membership. For some years I have had a great anxiety to proclaim the glad tidings of great joy to a dying world, but desisted from the persuasion that I was no way qualified to discharge the duties of so responsible an office as that of a christian teacher.

After spending about 12 years in the profession of the christian religion, and much reading and reflection, I determined in my own mind to risk the consequences, relying on the aid of God, and by the consent of the congregation where I lived. I for the first time spoke in public at a meeting in April last. For a long time I have thought the text-taking system totally insufficient to elucidate the oracles of God, so as to be consistent and profitable; consequently my method was to take a subject connect and speak upon it. This being an unheard of course in that meeting-house, it was considered by some as new and not very orthodox, and you know that if not tolerated by custom, it is radically wrong. O Custom! how we delight to worship thee and pay thee obedience. It was known to some of the church that I owned a copy of the new translation, and had a prospectus for the *Christian Baptist*, which induced them to believe that I was a friend of yours and had been instructed by you; for which I now beg leave to plead guilty, and embrace this opportunity to return thee my most grateful thanks, for I owe thee much. I continued occasionally to speak in public, and upon many occasions urged upon the brethren the great necessity of frequent communion together, as it was said of them of old that they that feared God spake often together, and that the Apostle Paul had declared that they should not forsake the assembling of themselves together as the manner of some was; and seeing that our Lord had given us a day particularly designed as a day of rest and worship, the Lord's day, so called from the Lord's resurrection from the tomb on that day, the first day of the week, it did seem to me but right, that we should on every first day of the week meet together for the purpose of celebrating his love for us by dying and arising from the tomb, in order to ascend on high and give gifts unto men. But this was also contrary to custom, and a most novel and slavish idea. What! bind us to meet every first day of the week at our meeting-house to worship! No, this will not do! Why? Because our preacher does not visit us but once a month, and we cannot have a meeting!! Let me here put a query to the inquiring mind, to wit: *Is it the Preacher who worships for you, or must you answer for your own sins?* What! have we come to this end, that God will not hear our prayers without a Priest to enter into the tabernacle for us? No, blessed Jesus! thou hast constituted us kings and priests unto God, and hast commissioned us from thy lips to ask that we might receive. But this was another cause of umbrage to some. "It is not the custom of the Baptists." O most fatal argument! Yes, Custom, thou hast a kind of omnipotence in or about thee that the power of argument fails to operate on. But again,

upon coming together on another monthly meeting occasion, I suggested to the church my convictions upon the custom of that body, in relation to the duty of christians, in the celebration of the death and resurrection of our blessed Lord, by eating his body and drinking his blood, only three or four times a year, in the stead of that course which, from my thorough conviction, after having read the word of God, I thought all the disciples of Christ should attend to. I proposed my difficulty to the brethren, and asked them if they would agree to read the word of God particularly with a view to correct the error of practice, if any discovered, and when thoroughly satisfied upon the subject to manifest the same to the church; a proposition so very fair and imposing in its very aspect, having for its object a growth in the knowledge of the truth, and in no event calculated to injure the weakest saint, inasmuch as an additional reading of the sacred book would more than compensate their labor.

But, sir, this they most positively refused to do, and thereby exhibited a total indifference for my conscience upon the subject; and in so doing went most evidently counter to all scripture authority or precept, in bearing with the infirmities of the weak, as Paul directed; and in addition to all, they did thereby testify that, if wrong, they had no disposition to see better, and do right. This circumstance convinced me that their eyes were closed against every thing like a disposition to grow in the knowledge of the truth; and on their part, they became more suspicious that I was a friend of yours, in consequence of a departure anticipated from the custom of the Baptists in eating bread and drinking wine more than three times in a twelvemonth. You cannot imagine, sir, with what consternation the Baptists in this state are struck, with the idea of celebrating the death and sufferings of our adorable Saviour, by eating his body and drinking his blood, oftener than the general custom amongst them sanctions. Blessed Jesus, shall we refuse to commemorate thy broken body and shed blood upon the accursed tree, on every first day of the week; the day on which thou didst triumph over death and the grave in order to give gifts unto men, and constitute them kings and priests to God, whilst we can readily consent to pay respect to General Washington, by celebrating the 22d of February, the day of his birth! O tell it not in Gath! publish it not in Ashkelon! I cannot, I will not attribute it to the want of love to him, but for the want of more intelligence upon the subject. Yes, and to you, *Custom*, I charge much. Thou hast long been one of Satan's strongest engines against truth and reason.

This, sir, was the first and last proposition made by myself to the church touching our practice. No sooner had I taken my seat that Joel Hulsy, the called preacher, arose and delivered a lengthy exhortation, in which he declared there was no authority for altering the practice of the church upon that subject, and that the church should mark those that cause divisions amongst them; but then in order I suppose to be thought to make no allusion to myself, declared that he had no allusion to any person present.

species of dissembling not well received by me I assure you. Not long after this circumstance I was absent from home two months to the south. On my return home, and the first meeting of the church, I was strongly solicited by him, after business was over, to speak to the people there that night; to which, after some objections being made by myself, I agreed.

During my discourse that night, which was from the 12th chapter of Paul's first letter to the Corinthian brethren upon spiritual gifts, it seemed I erred so far as to say, that there was no promise in all the good book to any man that he should enter into the kingdom above unless he persevered faithful to the end. Friend Joel I suppose understood me as trying to teach others how to understand the oracles of truth. The first he objected to because it was not the doctrine of the final perseverance of the saints. The second he objected to, I suppose, because he feared somebody would think I was teaching him, which I surely did design as well as others, though I must own that at that time I had no allusion to him individually. The next day I was strongly urged by him to speak, but refused as there were older men present. When he arose to speak he very soon manifested the temper of his mind; and instead of preaching a crucified Jesus to the congregation, set about decrying every thing like a reformation in religious society; and though upon several occasions he has declared himself to be a friend of yours, yet he said that "the great Alexander Campbell, with all his master talents, will fall, and he ought to fall; together with all those that are with him; and, notwithstanding the church had need of reformation, and that she is in error, yet she ought to remain so;" signifying that this was not God's time, and that if the church had any reformers in her, she ought to act promptly and put them away directly, in allusion to myself, as many knew. This manner of treatment constrained me, as a known advocate for a reform, to say something; which I did in a very few words.

You must know, sir, that the large body of 18 Mile Church are as much wedded to the customs of the Baptists as any other body probably on this continent, and the very breeze of any thing like a reformation in their practice causes the greatest alarm and consternation amongst them. The church in danger! The church in danger! "Mark those that cause divisions amongst you," and then force Paul to prove that that man who acts conscientiously in proposing any change in the practice of the church, is causing divisions amongst them, and ought to have a mark; yes, the mark of Cain, placed upon him.

One of the brethren told me when conversing upon the subject of difficulties amongst us, that I was going contrary to the apostle's counsel; and when I demanded of him the proof, what do you think it could be? I blush to speak it—Why, said he, the apostle tells us, "As ye have learned Christ Jesus, so walk in him." Now you see, said he, that you are not with the apostle, because you wish us to meet on every first day of the week to worship God, *and we have* not so learned him, it being our custom to meet but once a month. O pity! that any man who can read his Bible, and

professes faith in Christ, should be so ignorant of the word of God! Well might the Pope, sitting in St. Peter's chair, oppose the reformation advocated by Calvin, Luther, Wickliffe, and others, from this good and substantial reason, *that they had not so learned Christ.* This, sir, is a good sample of the intelligence of the majority of 18 Mile Church; and it causes me to blush when I say it; but whose fault is it? Not the Bible's—no. Not the preacher's; if it is, you must not tell him of it, at the risk of being put out of the synagogue. It is not the fault of the church, because she holds the keys of the kingdom, and cannot err.

[*To be continued.*]

Canton, Ohio, February 22, 1828.

MR. ALEXANDER CAMPBELL,

Very Dear Brother—THOUGH a personal stranger, I have this while past enjoyed a very useful acquaintance with your writings. I would be very much pleased if you could make it convenient to visit this place, as I desire to become more acquainted with you, for my own benefit. Not only a selfish motive, however, is it, that I should wish a personal visit of you in this place; but also the great cause of christianity which you so ably advocate, prompts me to invite you to our neighborhood. You have, perhaps, heard of that co-operative society at Kendal, in this (Stark) county, which has been established on Robert Owens' principles, a year or two ago. To this society an emissary of infidelity, of considerable talents, Doctor Underhill, has been sent, and for two months or more he has been indefatigably engaged preaching that sort of moral philosophy, which the "New Harmony Gazette" contains. He is going from place to place, and great numbers, I understand, are *converted* to his new doctrine. Though there is considerable alarm among the preachers about here, none but a Roman priest undertook to contradict him; with very little effect, however. Since that time the Deists and free-thinkers of this place are getting quite bold, and even the apprentices in the workshops, and boys in the streets, begin to reason away, and rail at religion. I am ashamed for my brethren, the English preachers, who stand back when that man speaketh, and only talk when he is not within hearing. Does not this show as if christianity could not be defended against its enemies, or that its priests were too lukewarm to undertake its defence? It grieves me the more, since Doctor Underhill has challenged, boldly, every one who would be willing to question his views, and has publicly called for opposition to his sentiments. I see, well enough, that it is not easy for those who have yet so much of the leaven of the pharisees to defend their cause; and willingly I should step forward to show, at least, that there are some very good reasons why we christians still revere the bible as the revealed word of God. But what can I do? I feel myself, in every respect, especially in the knowledge of the *English* language, too weak for a debate in that

language. I wish you would be willing to enter the list with this man. What do you say? Will you come?

That God, with his Holy Spirit, may guide you to do that which will best promote the kingdom of our Lord and Master, Jesus Christ, is the prayer of your poor fellow labourer in the vineyard of the Lord. A.

—

Mr. A——

Dear Brother—YOUR favor of the 22d ultimo lies before me—I am always glad to co-operate with the household of faith in support of our common cause.—As to this Doctor Underhill, he is too obscure to merit any attention from me on the Atheism or Deism of his philosophy. If I lived in the neighborhood with him, and should he throw himself in my way, I might find it my duty either to kill him, or to break a lance over his steel cap. But to go out of my way to meet such a gentleman would be rather incompatible with my views of propriety. If his great master, Mr. Robert Owen, will engage to debate the whole system of his moral and religious philosophy with me, if he will pledge himself to prove any position affirmative of his atheistical sentiments as they lie scattered over the pages of the New Harmony Gazette—if he will engage to do this coolly and dispassionately in a regular and systematic debate, to be moderated by a competent tribunal, I will engage to take the negative and disprove all his affirmative positions, in a public debate to be holden any place equi-distant rom him and me. I think such a discussion is needed, and, in the armor of the Bible, I feel prepared to meet the sage philosopher of New Harmony at a proper time and place. But in the mean time I will not draw a bow, save against the king of the sceptics of the city of Mental Independence.

My dear sir, you are doubtless more than able to drive off to the wilderness this wild boar who lies under your hills and sheep folds, seeking whom he may devour.

Your neighboring clergy are true to the character the Saviour gave of such folks in his time—The hireling fleeth because he is a hireling, when the wolf cometh; but the good shepherd endangereth his life for the sheep. With every benevolent wish, I am your fellow laborer in the Lord's vineyard.

A. CAMPBELL.

HISTORY OF CHURCHES,

And other incidents connected with the spirit of the age—continued.

☞ WE intend commencing our Review of the History of Churches, already offered, in our next number.

Extract of a letter to the editor of the Christian Baptist, dated

"West Port, Ky. 28th Feb. 1828.

"In the counties of Fayette, Clark, Jessamine, Bourbon, and *Madison, there* is a great revival of religion. There has been, *from the best information* had, upwards of 600 immersed *into the name of the Father*, Son, and Holy Spirit, in the course of three

months. This revival seems, too, to be under the preaching of the ancient gospel, by brothers J. Creath, W. Morton, J. Vardeman, and J. Hewett. May the Lord's kingdom continue to increase!"

Extract of a letter to the editor, dated

"FAIRFIELD, Columbiana co. O. Feb. 24th, 1828.

"We held a quarterly meeting at this place, from the 1st to the 4th of this month inclusive, and we declared to the people that the plan instituted by the Lord Jesus Christ and his apostles for the salvation of men, was accomplished in the exercise of faith in the Messiah, by repentance and baptism, or immersion; and that on these conditions they should receive the remission of their sins and the gift of the Holy Spirit, and that if they continued stedfast in the apostles' doctrine, and fellowship, and breaking of bread, and in prayers, they should ultimately be saved. Thus rehearsing the plain scripture doctrine held forth by the Apostle Peter on the day of Pentecost. And the effects were very striking, and truly astonishing; for, in the short space of about three weeks, about 40 persons have been immersed, and the church has seemed to be at peace."

Extract of a letter, dated

"CLINTON COUNTY, Ohio, 1828.

"We reside, as a church, five miles east of Wilmington. Our meeting-house is called *Antioch*. We commenced our march towards Jerusalem last spring, and we have been slowly progressing ever since. We have met with some opposition, but we still are moving on, and many of the people have a mind to work, notwithstanding the scoffs of the Tobiahs and the threats of the Sanballats. We feel awake to the imperious command of our Lord, Come out of her (Babylon) my people, that ye be not partakers of her plagues. The church met, and concluded she was not in gospel order, and that we search the New Testament to find that order and get into it; and we have come to the following conclusions: That the word *church*, when used in the New Testament, is with reference, in a general sense, to the whole congregation of believers habitually assembling at one place for the purpose of worshipping God; and that this term is used in the New Testament in this sense and no other; consequently when we hear of the Methodist church, we say it is the language of Babylon, and so with the Baptist church, &c. And also when we use the term church of Christ, or christian church, with reference to the widely dispersed congregations that bear that name in the United States, we convert the language of Canaan into the language of Babylon. In the second place we have agreed that the first day of the week is the only day set apart by divine appointment for the public worship of God. And 3d, that each congregation acting on the authority of the New Testament, has a right to a plurality of bishops or elders, and deacons. And 4th, that she has a right, acting with the New Testament in her hand, to judge of the qualifications of her officers, and to appoint or induct them into office, without

calling for any form, bishop, or conference of elders, to assist in their ordination; and that the term *ordination*, in the New Testament sense of that word, never meant to lay hands on any body, but simply meant to appoint or set apart by a decree of the church. This far we have travelled together, at least all those who have felt themselves interested in our discussions. Further, some of us believe from the New Testament, that it is the duty of the church to break bread every Lord's day, but the larger number think this discretionary with themselves, and have agreed, as a church, to have a general communion, so called; for we that believed in the weekly breaking of bread, had previously obtained liberty to go forward in it without hurting the feelings of those who did not see with us. Accordingly we commenced the third Lord's day of January last, and have observed it stedfastly ever since. We invite all those who really believe in our Lord the King, and whose conduct corresponds with that profession, to partake with us, irrespective of their private views or tenets, or their sectarian names; and those who have not been baptized, who bring forth the fruits of a Holy Spirit, are made welcome; and a spirit of brotherly love and forbearance, with a very small exception, has attended all our deliberations, and an earnest desire to know our Master's will that we may do it."

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Extract of a letter to the editor, dated

"NASHVILLE, Ten. January 10, 1828.

"Our church affairs go on smoothly and quietly thus far. We dont hear of as many things being said against us as at first. Whether our peaceable and inoffensive conduct towards our brethren has put them to shame, or whether they have given us over as lost, is the cause of our present quietude, I cannot say. But whatever may be thought of our views, we have reason to hope our conduct is such as to afford no ground to others to speak evil, justly, of us —at least so far as I know. Those amongst us who have set out to do our Master's will, so far as we know it, with full purpose of heart, have no cause to repent in consequence of any departure from *Baptist* customs, or opinions, which has taken place. The breaking of bread, as a part of the worship of every Lord's day, does not, thus far, seem to lose any virtue in consequence of its frequency—but contrarywise. Nor have we discovered any evil in meeting early on the Lord's day morning, for the purpose of praying, and praising and blessing him for his continued mercies. Nor do we, as yet, find evil to grow out of any service we perform on that day, either in attending to the fellowship of the saints, the discipline of the church, or any thing else we are called upon to do. We have lately commenced our meetings on the Lord's day evening, for the purpose of reading the scriptures—commenting thereon, &c. when all speak, one by one, for our mutual instruction and edification. It is a kind of familiar conversation—from *which I hope* we may all derive much benefit.

"*We have lately* received a brother who had been excluded from a *Baptist church*—not on account of misconduct; but because he

would not, or could not conscientiously stay with those who retained disorderly persons amongst them. This is a new case in our days.

"Another novel and uncommon circumstance in these parts took place on last Lord's day When the church had all broken bread, an unimmersed person, who was sitting on a separate seat, moved with the love of God, through the heavenly institution, I suppose, came forward, and, without ceremony, broke off a part of the same loaf, and eat! No one forbade. And I do believe every member present experienced a glow of joy on the occasion. The wine was, then, *first* handed this same person, who drank thereof. And strange as it may appear, there were many of us who felt considerable solicitude lest it should not be offered by the deacon. O that all God's children would put on Christ by being immersed into his death, and then walk as he has given commandment! What a glorious body would the christian church be!

"Can you ask us, why did we suffer this thing to take place?

"May tne Lord bless you, and make you more and more useful in your day, and to your generation."

SORROW FOR THE DEAD.

THE sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closed upon the remains of her he most loved, and he feels his heart, as it were, crushed in the closing of its portal, would accept consolation that was to be bought by forgetfulness? No! the love which survives the tomb is one of the noblest attributes of the soul! If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud even over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure, or the burst of revelry? No! there is a voice from the tomb sweeter than song! There is a recollection of the dead, to which we turn even from the charms of the living. Oh the grave! the grave! It buries every error—covers every defect—extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb that ever he should

have warred with the poor handful of earth that lies mouldering before him!

But the grave of those we loved—what a place for meditation! Then it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy; then it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene—the bed of death, with all its stifled griefs, its noiseless attendance, its mute, watchful assiduities—the last testimonies of expiring love—the feeble, fluttering, thrilling, O how thrilling! pressure of the hand—the last fond look of the gazing eye, turning upon us, even from the threshold of existence—the faint, faltering accents, struggling in death to give one more assurance of affection!

Aye, go to the grave of buried love and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never—never—return to be soothed by thy contrition!

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent—if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee—if thou art a lover, and has ever given one unmerited pang to that true heart that now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and be more faithful and affectionate in the discharge of thy duties to the living.——*W. Irving.*

ANCIENT GOSPEL.—*NO. IV.*

IMMERSION.

IN shunning one extreme, we are wont to run into the contrary. The Papists in former times made the mere act of immersion or of sprinkling, irrespective of the sentiments, faith, or feelings, of the subject, wash away all sins. They used the name of the "Father, Son, and Holy Ghost," or of "the Trinity," as they termed it, just as conjurors use the words of a *charm.* They supposed that the mere pronunciation of the names constituting "the Holy Trinity," *together with* two or three drops of water from the baptized *finger of an ignorant* priest, forgave all sins, whether "original or

actual," and therefore contended, *"no baptism, no salvation."*—Because they terminated in this abominable delusion and carried their notions to this immense extreme, the Protestants ran to an equal extreme on the other side of the equator of truth; and therefore gave to baptism, however administered, no connexion with the remission of sins. So much did they hate the errors of popery, that they did scarcely name "the forgiveness of sins" on the same day on which they "administered baptism." This is not the only instance in which the Protestants were driven entirely to neglect their duty, because the Catholics ran into some absurdity. Thus, as the Romanists laid so much stress upon *fasting*, as to make it almost more than "a sacrament," the Protestants will not fast at all, lest they should become Papists; and therefore, although they have some days called "fast days," they take good care to eat as abundantly on those holy days as upon other occasions.

Now, methinks, we are not to be scared out of our duty or privilege because of the errors or follies of others. Nor do we lose sight of the forgiveness of our sins in immersion, because Papists have made a saviour of a mere ceremony. We connect faith with immersion as essential to forgiveness—and therefore, as was said of old, *"According to thy faith, so be it unto thee,"* so say we of immersion. He that goeth down into the water to put on Christ, in the faith that the blood of Jesus cleanses from all sin, and that he has appointed immersion as the medium, and the act of ours, *through* and *in* which he *actually* and *formally* remits our sins, has when immersed the actual remission of his sins. So that he is dead by sin, buried with Jesus, and is born again, or raised to life again, a life new and divine, in and through the act of immersion. This we have seen in the preceding essays in the Bible import of the one immersion. In it we put on Christ, are buried with him, rise with him, have our sins remitted, enter upon a new life, receive the Holy Spirit, and begin to rejoice in the Lord.

Infidels and sceptics in general, as well as some weak-minded christians, object to this doctrine because it is not complex or mysterious enough. It is too easy, too cheap, too simple, to have such immense advantages attached thereunto. What! say they, is a man to put on Christ, to be born again, to begin a new life, to rise with Christ to a heavenly inheritance to have all his sins remitted, to receive the Holy Spirit, to be filled with joy and peace through the mere act of a believing immersion in water into the name of the Father, Son, and Holy Spirit. I say, *Yea*—most assuredly; and request the weak christian who objects to all this goodness and mercy, obtained so easily, so simply, so cheaply, to consider that it is just *"thus and so"* that God has always dealt with man in things natural and supernatural. Does not a man enjoy life itself and all its thousand joys by the simple, cheap, and easy method of breathing atmospheric air? and is not this done with so much ease as never to interfere with eating, talking, sleeping, &c.? What so common and so accessible as the oxigen, which is the *pabula vitæ*, the very food of animal life? Are not all Heaven's *best blessings* the cheapest, the most common, the most accessible

of all others? And who, from natural analogies can object to the communication of so many heavenly blessings through the medium of a believing immersion in water into the sacred name of the *Holies?* But is not this also analogous to every thing in the Bible? What says the sceptic; can the Deity, so wise and benevolent, doom mankind to temporal and, in some instances, to perpetual miseries, because Adam took a bite of an apple in Eden! Tell me, Mr. Sceptic, why should one drop of prussic acid, or a simple inhalation of a few mouthfuls of mephitic gas be able to deprive the strongest man on this continent of temporal or animal life for ever and ever! Tell me why a puncture from the point of a needle should deprive the wife of a beloved husband, and the children of a kind and useful parent for ever and ever:—tell me this, and I will tell you why the "eating of one apple," to speak in your own style, should entail so many calamities on the human race. You weak christians, who object to the import of immersion as here taught, remind me of Naaman, the Syrian, who you know was a *leper*. When told to dip in Jordan seven times and he should be healed of his leprosy, he replied as you—"Are not any of the streams of Damascus or of Egypt as good as the waters of Jordan?" Yes, says his servant, if the Lord had required you to do *some great thing*, would you not have done it? But he has offered his cure too cheap. It is too easy, too simple. Go, Naaman, and try; but go in faith. He went, he dipped himself in Jordan, and came up from its water sound and cleansed. The divine appointment and faith, gave all this efficacy to the waters of Jordan. Why, then, should it be thought incredible that the divine appointment should give such efficacy to believing immersion? But I have not yet done with the subject. I must resume it in my next, and shew why the Holy Spirit is promised through immersion.

EDITOR.

PSALMS, HYMNS, AND SPIRITUAL SONGS.

SO many queries have been forwarded to us respecting the new selection of psalms, hymns, and spiritual songs, which is just out of press, that we deem it expedient to answer them *in cumulo*. The whole selection contains only one hundred and twenty-five pieces, preceded by a comparatively long preface on psalmody in general, and followed by a long essay on prayer, with about twenty specimens selected from the Old and New Testaments. The volume contains only two hundred pages, 32s, which we expect to have bound in the course of a few weeks, and so soon as practicable will have them forwarded to commercial places accessible to vicinities where the greatest demands appear to be for *the work*. It will be sold at $3 75cts per dozen, and

retailed at 87½cts per copy. So soon as the work is forwarded, intimation will be given, and those desirous of obtaining the selection will have the necessary information. To places very remote and not of easy access, where there are or may be orders for the second edition of the New Testament, we may, in the same box, forward a few copies with the Testament. Orders will be as punctually and as promptly attended to as possible.

We have one apology for the smallness of this selection. We explored all the good selections, European and American, and took thirty of the good old psalms of David to complete the work. We could find but very few songs adapted to the genius of the christian religion and of pure speech. Besides, in the voluminous hymn books of the day, not more than one in twenty of the songs that compose them is sung from choice and approbation. I am fully of the opinion that a few evangelical songs on the proper themes, memorized by a whole congregation, cordially approved, and well digested, will be sung with much happier effect, than the vague and random choice of some new and unexplored song, selected at the spur of the moment, from the heterogeneous superfluity of some volume, the merits of which are estimated by the hundreds it contains.—The present selection will, we hope, recommend itself to the wise and discerning christians dispersed amongst all the sects of the present day.

EDITOR.

SECOND EDITION OF THE NEW TESTAMENT.

THE prospects for a second edition of the New Translation are, upon the whole, flattering. Many commendations of the work have been received from persons alike distinguished for their piety and erudition. Its claims for general, and, indeed, for universal acceptance, are, by many good judges, supposed, and said to be, superior to those of any other version, hitherto offered to the public. The Prefaces and Critical Notes in the first edition have very generally been admitted to be worth, to each individual reader, more than the price of the whole volume. If such things could be valued by money, we should think that the person who would deprive himself of any opportunity of understanding more clearly and comprehensively the Oracles of Heaven, for the sake of the pecuniary expense of the work, would be unworthy of the high title of a christian. Some objections have been made to the first

edition, which are candid and reasonable: to these we shall pay a due regard. Other objections have been offered, very uncandid and unreasonable, by persons devoted to the present religious establishments, evidently elicited more through envy, pride of opinion, or some selfish feeling, than from a just respect to true merit. These, however, are the highest encomiums and best testimonials of the superiority of the work which could have been offered:—for when persons shew a disposition to censure and make use of all the means in their power, and fail in shewing good and valid reasons for their objections, they establish what they wish to oppose. Every thing that has appeared worthy of note since the appearance of the first edition will be noticed in the second edition.

While so many are making liberal contributions for the support of sectarian objects and human devices, are there few or none amongst the friends of the progress of the pure and explicit revelation of God who will encourage the diffusion of the sacred scriptures in the most intelligible form they have hitherto assumed in our mother tongue—by subscribing for 50 or 100 copies, for sale or gratuitous distribution amongst those of their vicinities who either desire or need the assistance of a version more intelligible than the common one. We are happy in seeing such an interest taken in the work by a few individuals already who have subscribed for a 50 and 100 copies each, and doubt not but others would have done so had they only taken the matter under more mature reflection.

The last order for one hundred copies, which we received from a friend in Kentucky, gives us as an inducement the following consideration as stimulating him to a more lively interest in the work. The fact stated is a matter of infinitely more joy than the most liberal subscription which could be obtained for the most popular work in the age in which we live.

"*March 5th*, 1828.

"There is one fact I would just mention, which I think worth relating; that the New Testament, as published by you, has (it is said) been the means of converting a *confirmed Deist* into a believer in Christ, which makes me anxious that it might be distributed more generally throughout the whole country."

Proposals for the work can yet be had upon application. And before we progress we should be glad to know the amount that will be demanded, as our funds will not allow us to transcend very far the actual subscription. As this volume will contain nearly as much more matter as the common New Testament, and as it is a work which cannot be hurried, we cannot promise to have it ready for delivery before the fall season.

NEW AGENTS.

Kentucky—Elder John Smith, Mount Sterling; Buckner H. *Payne, Kremblin.*

CHRISTIAN BAPTIST.

No. 10—*Vol.* V] BETHANY, B. C. VA. May 5, 1828. [*Whole No.* 58.

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

REMARKS ON THE ESSAYS OF PAULINUS.

THE readers of the Christian Baptist are, and no doubt will feel themselves, indebted to Paulinus for the very forcible, and elegant essays he has furnished on this subject. He has unquestionably thought very closely, examined the scriptures very fully, and has arranged and exhibited the testimonies in so methodical and forcible a manner, as to give the greatest and best possible effect to his sentiments on this theme. Few of the intelligent readers of this work will dissent from his conclusion of the whole matter, viz. p. 197—"The substance of the leading sentiment maintained in these two essays, is, that we are dependant on the influence of the Holy Spirit to render the word effectual to our conversion and final salvation—I am not so sanguine as to imagine that every remark I have made is invulnerable to an attack; or that every quotation from scripture will be found correctly applied; but the great object, the leading point is, I humbly conceive, satisfactorily established; and this, I would hope, will meet with no opposition from the friends of divine truth."

Although it might appear that some of the sentences extracted from different parts of the sacred volume, were not originally intended to prove the position which was before the mind of Paulinus, yet still the conclusions to which he has come will be very generally embraced as declarative of sentiments styled evangelical. The delicate point is very tenderly handled; and indeed it requires great caution lest this system be too much reprobated, *in showing why* the apostles did not contend for such a

position, nor exhibit themselves in the descriptive and explanatory style, when preaching repentance and salvation to their auditors. Paulinus explains the reasons why they did not so preach to sinners, and very justly concludes that, "this was not the leading object to be presented."

There is one point which I should like to have seen occupy some place in the systems of this day with a reference to this subject, viz. As respects the actual possibility of salvation to those without the Bible—whether there is any advantage at all, as respects salvation, to those who have the Bible over those who have it not. Or is not a Virginian with the Bible, in exactly as hopeless a condition as a Hindoo without it, unless some special influence be exerted upon him. Or for the sake of variety—can not, or does not, the Holy Spirit by its impressions or operations, make salvation as easy and as accessible to a Japanese *without any written revelation* as to a Virginian *with all the sacred books?*

We are apt, in interpreting the holy scriptures, to suppose that a hundred things said of "sinners," of "natural men," of "children of wrath," of "the dead," of "those without strength," were spoken of persons who were circumstanced as the inhabitants of the British Isles, or the citizens of the United States: never taking thought that there are essential differences between those without, and those under, the revelation of God. This single fact, clearly apprehended, is like applying the pruning hook to the vine: it lops off a great many quotations and applications of scripture which are thought to bear upon the sons and daughters, the brothers and sisters of christians, as if they were born in tribes, and nations, where the name of Jesus has not been heard.

I have long felt an unconquerable repugnance to that system of religion which destroys the use of the holy scriptures to unconverted or unregenerate men. The doctrine of physical and irresistible energies of God's Spirit upon unbelieving men, as absolutely and indispensably prerequisite to their deriving any religious benefit *from* all that is *written* on the sacred pages; from all *that is spoken* by christian tongues, from all prayer and *supplication* addressed to the Father of all; from all and

every moral or religious means, is, in my view, at war with Moses and the prophets; with the Lord Jesus, and the apostles; with the whole Bible; with all rational analogies; with all the faculties yet belonging to the human race; with all and every thing natural, moral, and religious, except the sheer inoperative dogma of some indoctrinated fatalist. I do therefore, with all my heart, soul, mind, and strength, oppose every proposition, position, and sentiment, which either grows out of, is connected with, or looks towards, the establishment of such a cold, lifeless, and inoperative system: believing it to be entirely unauthorized by the Holy Spirit, and that it is the most genuine wresting of the scriptures to the destruction of thousands, who are now, as they have been for centuries, standing all the day idle: some running into all manner of excess; and others looking with aching hearts for some irresistible wind, afflatus, or spirit, to carry them, not *literally*, but figuratively, as Elijah was taken, in a whirlwind to heaven.

I see some systems tinctured with this principle which disavow it, and I have felt a good measure of it in all these theories about the Holy Spirit's operations upon unconverted men. If you, brother Paulinus, discard the doctrine of irresistible operations upon unbelievers, you are happily safe from the systems which I have been so long combatting and endeavoring to expose in my various essays on the work of the Holy Spirit in the salvation of men. I have contended that the Spirit of God *has done* something, which renders unbelief and unregeneracy a sin in all men who have access to the Bible; independent of any thing to be done: and I have taught that it *will do* some thing for those, who from what it *has done* are immersed into the faith of the Gospel. What it *has done*, has given strength to the weak, life to the dead, and reclaimed enemies to God—what it *will do*, is to beget a holy spirit and temper, to fill with peace, and joy, and righteousness, those who believe. I will not, therefore, with the speculative philosopher, make what the Spirit of God has already done of none effect, to make way for something yet to be done. Nor will I ascribe every thing to what the Spirit has done, in the enditing and confirming the testimony, to the ex-

clusion of any influence upon the minds who, through faith, have been immersed for the remission of sins and this heavenly gift. Thus the scriptures encourage all to activities. The whole world with whom the Spirit of God strives in the *written* word now as it once did in the mouths of the prophets and apostles, have no excuse for there infidelity or unregeneracy—and those who have put on the Lord Jesus are invited to abound in all the joys, consolations, and purifying influences of this Holy Spirit. Such is the operative system of supernatural truth—the scope of the practical principles of the Bible.

Those who have contended for physical and irresistable influences, have found themselves at variance with the manifest scope and bearing of a large portion of the apostolic addresses to their auditors. They, to prevent or to obviate the charge of making the word of God of none effect by their traditions, have invented a curious doctrine of "common operations," contradistinguished from the special; and, like the pious Mr. Baxter, have attempted to reconcile the jarring systems by making it *possible* for all gospel hearers to be saved and *certain* for some—Possible for all who did not resist the common operations; and certain for all upon whom the irresistible or special operations were employed. This is a lame expedient. Their doctrine of common operations is as unscriptural, as their special operation is subversive of all praise or blame, of all virtue and vice, of all excellency in faith, or criminality in unbelief. The Bible doctrine requires not the aid of either system.

Let no man say that in explicitly opposing both systems, we argue that men are converted without the Holy Spirit. By no means. The Spirit of God works upon the human mind as well as dwells in it. It dwells in the record which God hath given of his Son, as the spirit dwells in the body of a man—clothed with this record, it enlightens, convinces, and converts men. It is never once said to work in any other way upon the minds of men since it consummated the record. Even in convincing the world of sin, righteousness, and judgment, in the age of miracles, it did this *in words* concerning Jesus. When men hearken to the word, they hear the

Spirit of God; when they will not hearken, they resist the Spirit of God. IT MAKES EVERY MAN WHO HEARS THE WORD ABLE TO BELIEVE, so that his unbelief is wholly his own sin; owing to aversion, and not to incapacity. Men are not made christians as Balaam's ass was made to speak, or the whale to vomit Jonah upon dry ground. Yet still they are enabled to believe by the Holy Spirit, and without its aid no man ever could have believed in Jesus, as God's own Son. In one sentence all men who hear the Spirit of God, (and every man born in these United States may hear this life giving Spirit,) have all natural inability removed, and faith is just as easy to them as it is to hear. Salvation, or the heavenly inheritance, "is of faith, that it might be by grace or favor," says an apostle. I rejoice to know that it is just as easy to believe and be saved as it is to hear or see. That the Spirit of the living God has made it so to every man, and so works upon all men who read or hear the record which God has given of his Son as to remove all natural incapacity out of the way, is just what makes the record of Jesus *glad tidings of great joy to all people*. And nothing less than the views above given make the gospel glad tidings of great joy to every body There is not a phrase, word, or syllable in the New Testament that is in the least irreconcilable with this simple view of the Gospel. Where the Spirit of God is not heard, men are *without strength*, and *cannot* receive the things of the Spirit of God. Where it is heard, every person is empowered to believe. And if any man ask me why all do not believe, I will tell him, it is because all do not wish to believe: or if they say they wish to believe, I will tell him then, "They believe not because they are not of the sheep of Christ." And if he ask me who are the sheep of Christ, I will tell him, *They who follow him*: for the reason why disciples are called *sheep*, is because they *hear* and *follow* the Master's voice But this matter will be further developed in the subsequent essay. And in the mean time I will only add, that while many agree with this view of the Gospel on one side, they take a view of it on another side incompatible with the nature of grace or favour altogether, by representing the whole matter as depend-

ant upon some *will* subduing operation as physical as the creation of light—without which it is all a dead letter.

EDITOR.

ANCIENT GOSPEL—*NO V.*

IMMERSION.

THERE is a *natural* and a *moral* fitness of means to ends. In the vegetable and animal kingdoms there is a natural fitness existing between all the means employed in promoting all the changes of which vegetables and animals are susceptible. This is, however, owing to the Creator's own appointment. Why heat and moisture should contribute to vegetation—oxigen, food, and medicine, to animal heat and life, is, to us, very natural; yet it is owing entirely to the will of the Creator that it is so. For he made the vegetable, the heat and the moisture; and the animal, the food and the medicine, for each other. The fitness which we discover in them we call *natural*, just because it appears invariably to exist. It is the law of nature, we say; yet this law of nature, when pushed back to its fountain, is only another name for the will and power of God.

In the moral empire, or the empire of mind, there is a *moral fitness* as well established, though, perhaps, not so clearly defined as that which is the object of sense. Intellectual light and love are as well adapted to mental health and vigor, as natural light and heat are to the animal and vegetable existences. There is natural and moral good, natural and moral evil, natural and moral beauty, natural and moral deformity, and natural and moral fitness. Kindness and beneficence are morally fitted to produce love:—forgiveness and generosity to overcome injuries, to destroy enmity, and to reconcile parties at variance.

Transgressions of law, whether natural or moral, are invariably productive of pain, though of different kinds. If I put my hand into the fire, corporal pain is not more certainly the consequence than that mental pain or guilt follows the infraction of moral law.

But were I thus to follow up the analogies in the natural and moral kingdoms, I might stray off from my present purpose altogether. It is sufficiently established that there is a *moral* as well as a *natural* fitness of means to ends.

Sometimes there is an apparent congruity or fitness between the means appointed by God and the end or object for which they are appointed, but at other times there is no discernible relation between them. The falling of the walls of Jericho upon the blowing of rams' horns: the anointing of a blind man's eyes with clay to recover his seeing; or the dipping of a leprous person in Jordan to remove a leprous affection, are all of the latter kind. But, perhaps, *the amount of divine energy put forth in this way is greater, though to us more extraordinary, than that employed in making a tulip grow, or a rose open and expand its leaves in obedience to what we call a law of nature.* I think it would not be more expensive on the treasury of Heaven [illegible] leaves from heaven

than to give them to us in the ordinary way of twelve months vegetable and animal process. And, therefore, I can believe that it is as easy for God to forgive us our sins in the act of immersion as in any other way whatever.

But yet I have not arrived at the assigned point to which I directed the expectation of my readers in my last.

Where there is a guilty conscience there is an impure heart. So teaches Paul: "To the unbelieving there is nothing pure; for even their mind and conscience is defiled." *In such a heart the Holy Spirit cannot dwell.* When God symbolically dwelt in the camp of Israel, every speck of filth must be removed even from the earth's surface Before the Holy Spirit can be received, the heart must be purified; before the heart can be purified, guilt must be removed from the conscience; and before guilt can be removed from the conscience, there must be a sense, a feeling, or an assurance than sin is pardoned and transgression covered. For obtaining this there must be some appointed way—and that means or way is immersion into the name of the Father, Son, and Holy Spirit. So that, according to this order, it is incompatible, and therefore impossible, that the Holy Spirit can be received, or can dwell in any heart not purged from a guilty conscience. Hence it came to pass that Peter said, "*Be immersed for the remission of your sins, and you shall receive the gift of the Holy Spirit.*"

No man can have a holy spirit otherwise than as he possesses a spirit of love, of meekness, of humility; but this he cannot have unless he feel himself pardoned and accepted. Therefore the promise of such a gift wisely makes the reception of it posterior to the forgiveness of sins. Hence in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a christian's life, or rather the regenerating act itself; in which the person is properly born again—"*born of water and spirit*"—without which into the kingdom of Jesus he cannot enter. No prayers, songs of praise, no acts of devotion, in the new economy, are enjoined on the *unbaptized.* Immersion, next to faith, is a *sine qua non*, without which nothing can be done acceptably. Let no man say this is a position too bold. I feel myself more impregnable here than ever did a garrison in the castle of Gibraltar. Let Him that thinks otherwise try me.

Catholics and Protestants think so too, if they only knew it. They know that baptism, as they understand it, is prior to every other religious institute. They make it, in fact, *regeneration.* They suppose that by it the inconscious babe is born into the kingdom of heaven in some sense. They err not in making it, in the order of things, previous to every other act, but in separating it from faith in the subject. It is not more natural or necessary in the kingdom of nature, that blossems should precede the ripe apple, than that, in the empire of salvation, baptism should precede the remission of sins and a holy spirit. For the Spirit of God is the spirit of holiness, and where there is a guilty conscience it cannot dwell.

If baptism be connected with the remission of sins, infants require it not; for they have no *sins* to be remitted. At least the Calvinists and Arminians teach this doctrine; for they say that "*original sin*" is all that is chargeable upon infants. This original *sin* is but one, and is always found in their dialect in the singular number. Now as christian baptism was always for the remission of *sins* in the plural number, in the primitive age, and never once said to be for the remission of *sin*, nor of original sin—infants, on the Calvinistic and Arminian hypothesis, need not be baptized: and in this I am both a Calvinist and an Arminian.

But I cannot, it seems, keep to the point. The question is, *Why is the Holy Spirit promised as consequent upon immersion?* I answer, 1st. Because forgiveness is through immersion; and because, in the 2d place, the spirit of holiness cannot reside in any heart where sin is not absolved. This is an invariable law in the moral empire, over which the Lord Jesus reigns. The new constitution is based upon the fact that *where remission of sins is* there is no need for sacrifices; consequently I argue, that the reason why there are no sacrifices—no altars, priests, nor victims, under the reign of Jesus, is because *remission of sins through immersion is enjoyed.* And let it be noticed with great attention here, that God's dwelling in and among the people of the new reign, or his spirit ruling in their hearts, is predicated upon the fact that "the worshippers being once cleansed have no more conscience of sins." This admirably coalesces with the views exhibited in the previous essay, and indeed with all the essays upon the "Work of the Holy Spirit in the Salvation of Men," in the volumes of this work.

If men do not believe, and will not be immersed into the faith through what the Spirit of God has already done, *there is not one promise in all the Book of God on which they can rely, or to which they can look, as affording ground of expectation for the Spirit of God to dwell in their minds, or to aid them while in unbelief. Let him that says "Yea," tell us the promise.*

EDITOR.

COMMUNICATION FROM WEST PORT, KY.

[*Continued from page* 207]

JOEL HULSEY, the called preacher, makes some pretensions to the character of a prophet, for I heard him say that he could tell whether a man was called to preach the gospel by looking at him. This induced me to ask him if he thought I was called; upon which he answered that he did not think I was. Not being in possession of such discernment, my curiosity was excited,—somewhat like Simon Magus, and therefore desired to know by what he could tell. Whereupon it seemed he was compelled to veer about, and declare that he judged by their doctrines. Then you have forsaken the phiz and gone over to doctrines. Well, sir, pray tell me by what doctrines you can discover one man to be called and another not. Why, sir, said he, you deny the doctrine

of the final perseverance of the saints. Ah! this is the landmark then of your prophetic vision. Then, sir, you deny that there are any Methodist preachers who are called to preach, seeing they do not hold to the doctrine of the final perseverance of the saints. When he had to leave the latter rule of judgment, and own that there were some of them called to preach. Thus you see he has gone from the phiz to the doctrines, and from the doctrines, he was constrained, between two straits to give up all pretensions to the character of a prophet. It seems that Mr. Hulsey took great umbrage because I was bold enough to tell him in public that such friendship and treatment as he manifested to me on the above mentioned day, was not well received. A great noise was soon raised about the preacher's being contradicted in the pulpit, and such was his mortification, that he set about at once plotting my overthrow and held consultations with the brethren, what should be done. The members were visited before the next monthly concert came on, and arrangements made that I should no longer be permitted to speak in public. Accordingly an old brother was appointed to introduce the subject at the next meeting, with the understanding that no charge of hetrodox doctrine should be alleged against me, from the best of reasons, as testified to by two of the brethren, that if they should, they would be beat in argument, and would thereby endanger their object. Accordingly therefore, at the next meeting, the question was introduced, to know how the church was pleased with her young gifts, they having authorized another brother to speak about four years since, and myself about nine months. In order that they might not exhibit their object too plainly, in relation to myself, they united the one above: otherwise, I doubt not but he might have continued snug and secure in his priestly office; but, strange to tell, so soon as the question was proposed, a member arose from his seat and insisted upon having no debate upon the subject, inasmuch as he expected that most of the members had made up their minds: which I did not doubt, for I had learned something of their project. But stranger still, no sooner had the first one seated himself, than the moderator arose and deprecated debating upon the subject, and manifested an uncommon interest against canvassing the matter: the reason will hereafter more clearly appear. But alas! after he had taken his seat, a third arose and urged that the clerk put upon record that there should be no debate. I immediately arose, and, addressing the mederator, required to know the cause of alarm on the the subject of debate. I had heard no proposition to debate any point, nor had I any to offer; but hoped they would not depart from that custom of the Baptists which permitted free debate and open doors, especially as they were so fond of adhering to the custom of the church. The object, after some further struggle to effect it, was abandoned.

This project of darkness having failed, I was then requested, with the other individual under consideration, by Joel Hulsey, the moderator, to leave the house until the question was decided. I refused to retire, alleging my willingness to hear any thing that

might be said pro or con. This project also failing, they proceeded. A question was asked to know whether they were about to set in judgment upon my capacity to communicate my views, or whether it was the sentiments advanced. To which they answered that the two things were inseparable, and must be classed together. A vote was taken, and I declared to be unfit for office, rather that my gift, as they called it, was not profitable—in good English, that I was not orthodox Upon which I arose and informed the church that, so far as it related to themselves they had a right to say *go* or *stop*, inasmuch as I held it to be the legitimate right of every church to elect her own officers; but that I felt myself authorized from the word of God to preach to any congregation elsewhere that was willing to hear me, and that I wished them so understand me—To which the church made no reply. They also stopped the other brother from preaching, but allowed him to sing and pray—yes, and to take a chapter and comment upon it as much and as long as he chose, but "you must not preach." This leads me, sir, to solicit from you, and through you, all the colleges in this mighty republic, the definition of the word *preach*. O yes, you may take a chapter and comment on it as long and as loud as you please; but you must not say preach; no, hold, say comment—yes, that's right.

But, sir, let us hear the definition of preaching from Joel Hulsey, the called preacher, upon that occasion given, to wit: You are, said he, at liberty to take a whole chapter and comment upon it, but you are not permitted to use the doctrines of the cross or gospel. Now, gentlemen of learning, I call upon you to inform the world how a man can comment correctly upon a chapter of the New Testament, say the 3d of John, and yet not speak of the doctrines there exhibited. O Walker! O Johnson! together with all the learned host of definers, where have ye concealed your dictionaries, that our brother Bishop could not get a peep into one? But perhaps he keeps one for his own private use. Is this not babyism? Is this the bishop of a christian church, who declares himself called of God—yes, and able too to tell whether a man is called of God to preach the gospel by a gentle look at his phiz? No, he recalled that, and declared it was by the doctrines taught. This will not do, because he admitted that some were called to preach, who did not preach the doctrines, by which he was enabled to tell; thereby plainly acknowledging that he could not tell at all; of which I suppose none will doubt. This, sir, is the logic of a called preacher, who is so much chagrined at the idea of being taught. But the scene is not yet over, and we must hasten on.

At the ensuing meeting, when the moderator inquired to know if the church was at peace, a member arose and said, "No," and asked leave to lay in a charge against the church; which was agreed to, and was founded upon the 3d chapter of Paul's first Epistle to the Corinthians, to which I refer the reader. The object was to prove that they were carnal, and walked not after

the Spirit, but according to the flesh, inasmuch as there were divisions amongst them—strife and envy—some for Paul and some for Apollos. The proof was had by question and answer. The first question was asked Joel Hulsey. Did you not, at a night meeting held at such a brother's, advise the brethren present to introduce the subject of brother Elley's preaching to the church, and if possible to stop him from speaking; but dont you bring any charge against him for fear you should be defeated. This he refused positively to answer, declaring they had no right to charge him or try him as he was not a member amongst them. But when he found others would testify that he did, he arose and said, "Yes, I did once—yes, twice." Another brother was then questioned to know if there had not been an agreement entered into out of doors to stop me, and that no charge should be made? To which he answered, Yes; and that he advised that no charge of heterodox doctrine should be made; for, said he, I knew if there was, he (myself) would out-talk us. O! most christian-like reason! Oh! no, charge him with nothing! Why? Because if you do you cant prove it, and then we shall be beat.

The proof being over, the question was taken in order to know whether the church considered herself guilty? To which she answered, No; that is to say, the majority of the church, who had acted in the above drama. This being over, another brother arose and informed the church of his dissatisfaction upon the last meeting's business, and wished her to reconsider the question in relation to myself; which was refused. He then told her that he was much hurt, and if possible wished to be reconciled; and he asked it as a privilege to reason with the brethren upon the subject in order to settle the difficulty upon his mind; which, by the voice of the majority, was refused. Whereupon he told them that if the church was not disposed to give him the liberty of communicating freely with her upon matters which might come before her, that he wished it to be understood that he was no more a member amongst them, and left his seat.

After which I arose and requested that the church would place upon her book the reason which induced her to stop me from speaking, to say whether it was immoral conduct, doctrines which were antiscriptural, and therefore ought to be rejected. This I urged as a matter of justice, inasmuch as my acquaintance was extensive, and that the church ought to have no reason which would endanger her to make known, and a specification might save me from wrong imputations, and prevent the tongue of slander, so busy in every country. This they positively refused to do, alleging that they were under no obligation to render any charge or excuse for what they had done. I then informed the church that I thought the time had elapsed when I could do them any good, and that I did not believe they had the disposition to do me any; therefore, I asked of them a letter of dismission, which was refused. After which I informed the church that I was born free, and did not consider the church of Christ a prison; therefore I declared myself no more of her body. But notwithstanding

I was not any more of them, I did not intend to withdraw myself from the Baptist connexion.

The above reasons, sir, have induced me to come out from amongst a people, made up of prejudice, uncharitable feelings, together with a great lack of christian love and common intelligence. But truly, sir, they have been priest-ridden. I, however, wish them to know that I have not given them over as christians, notwithstanding many errors, and feel hopeful that if they have acted from the belief that they were doing God service, (which I by no means can believe,) that they will cause a reconciliation to be effected. Joel Hulsey, in his sermon next day, told the congregation that he believed they should now have a revival of religion, thereby plainly intimating that God would cause a revival to take place in consequence of my absence from amongst them. The whole matter is, that a division of the body will take place. I yet continue to speak to the people upon the great subject of religion, and will, through the help of God, go on. I am induced to ask you to publish the above history of affairs amongst us, that my situation as a christian man may be fairly known to the public; which, if too long for one number, you are at liberty to divide, so as to suit your paper.

Yours in the bonds of christian love,

GEORGE W. ELLEY.

THE COLUMBIAN STAR.

MR. WM. T. BRANTLEY, Pastor of one of the richest and most flourishing Baptist churches in the United States—a church rich in annuities, neither dependant upon the head of the church nor any of its *living* members, for at least 1600 dollars a-year;—I say, Mr. Wm. T. Brantley, formerly of South Carolina, called to the pastoral office of said church, rich in good "*deeds*" and legacies, and editor of the "*Columbian Star*," has humbled himself so far as to notice this little periodical—which, with great good humor, he calls the "insolent," "pugnacious," and "insidious," "falsely called *Christian Baptist*." After having exactly in the letter and spirit of the Apostle Paul, honored me with a long retinue of epithets, full of christian charity—and declarative of a most benevolent and christian temper, he gives me over to Satan and the Arminian Expositors for good behavior.

I could have thanked him more if he had honored me less. But at the impulse of his strong affection for my person and labors, he oversteps the modesty of christian nature; and not only represents me as "self-willed," "merciless," "self-conceited," and 'arrogant," but as insidiously aiming at the subversion of "the ancient order of things." So much for *Star*-light when the Sun shines. But for my joy he has promised me but *one* such friendly notice. Why but *one*, Mr. Brantley? If a proof of thy condescension, it is too little to gain the reputation of being humble; which, perhaps, is not fashionable in the present order of things:—if a proof of thy *bravery, but once* is too little to gain for you the reputation of a *christian hero*. But if "*once only*," lest thy reputation for honesty

and candor in a good cause should suffer, it would have been well for thee to have thought twice before you promised *"once only,"* lest this *"once only"* should prove *too often* for thy good name.

The history of Mr. Brantley's course to the *"falsely called Christian Baptist"* is as follows:—Some time in November last, if I remember right, he first introduces me to his readers through the medium of a false statement prefixed to the minutes of the Franklin Association. I call it a *false* representation, for so it was demonstrated, and the authors of it have not since vindicated themselves nor it, though called upon for an explanation in the third number of this present volume. I wrote a private letter to Mr. Brantley, complaining of this act of injustice; but he made no public amends for the falsehood published, and suffers his readers to remain under the false impression to this day.

Not willing to become *"pugnacious"* all at once, although he began to conjugate *"pugno, pugnas, pugnari,"* I suffered him to pass without a word. By and by, in December, he gives me one of two thrusts, *'unguibus et pedibus,"* in his preface to Bishop Semple's two letters, but graciously promises to give me a column or two in his paper when I should *demand* it. The publication of these two letters following his kind introduction of me, were well designed and calculated to biass every reader of the *"Star"* against me. Still, though "self-conceited, self-willed, and arrogant" as I be, I did not notice these infractions of christian law, fully expecting and hoping, for the sake of christian character, that he would make a large amends, and so soon as my replies to Bishop Semple would appear he would permit his readers to hear with both ears and to examine both sides. But to my no little surprize, he next gives a dissertation upon *"the Spirit of the Reformers,"* and castigates me over the shoulders of the *Reformer.* Still I could not give him up, nor lift my pen in self-defence, while I had his pledge—his *public pledge,* that he would do me justice. I concluded to write him, requesting him to redeem his pledge; and as he had published Bishop Semple's letters, I asked him to publish mine. This last letter he deigned not *once only* to answer, but in the *"Star"* of the 5th April he addresses me as "pugnacious, self-willed, self-conceited, insidious, arrogant," &c. &c.

The policy of this kind philippic is to represent me as fighting with the Baptists and Baptist Confession, and all the good, pious, and orthodox Baptist dignitaries, such as Dr Noel and Mr. Brantley, and so forth—as exceedingly mad against the Baptists, the Confession, and the Doctors of Divinity, and those decent Rabbies who make out of the popular establishments two, three, and sometimes four thousand dollars a-year.

No wonder they support the schemes that so well support them.

I could easily shew that a Pharisee, a Sadducee, or an *Epicurean* Philosopher, or any Rabbi, with a good fat living, could have represented Paul the Apostle as "self-conceited, arrogant, self-willed, pugnacious," exceedingly mad against the little creed and the good and pious Jews who loved Moses and their own order of things. I *say,* I could shew that, upon Mr. Brantley's plan, all

this and much more could have been done with infinite ease; and the great majority would have been gulled with such a representation of things as easily eighteen centuries ago as at this day. But this is unnecessary for me. As Paul did appeal to his whole course in self-vindication, and as he ascribed to the dyspepsia, rather than to the head or the heart, the opposition of his opponents; so, for the sake of all parties, I do adopt and pursue the same course.

But if Mr. Brantley should ever condescend a second time to look down from his high and lofty seat in the great city of Philadelphia, upon the "arrogant and insidious Christian Baptist," I will ask him a query or two which he must feel himself bound to answer:—

1st. Why do you represent me in your first sentence as "selecting the brethren Semple, Noel," and yourself, for a wanton attack, when in fact you, and each of them, *selected me*, and tried, condemned, and denounced me, before I ever pointed a pen or opened my lips to publish a single word concerning any of you? Yourself and the brethren Semple and Noel, months before I noticed you, were making very free with my reputation. This is so notorious that it puts my charity to the torture to discover how you could *innocently* present me to your readers as the first to attack any of you. You made "*the selection;*" not I. But Mr. Brantley, you understand the logic of the *Ins* full as well as you understand the seventh chapter to the Romans. And I do not hereby question your orthodoxy in either. I want to see more *honesty*. We have enough of orthodoxy. Shew me a little honesty in answering this pertinent request.

2d. Why do you not fulfil your promise made to me and the public in December last, of giving me an opportunity of vindicating myself from the vituperations you have given currency to—and why do you *now* append conditions to your promise which did not accompany it? I have fulfilled the only condition you attached to it, and will you plead with the Mother Church that an oath or promise made to a heretic is not binding?

3d. Why do you say there was a time when, as a writer, I professed to have "*no fixed tenets?*"

4th. Why do you affirm that, in opposing your little dead letter, called the Confession, (which, by the way, has not been the chief thing in my mind while opposing creeds,) I am casting off all cords? Is the little creed all the cords in the world?

5th. Why do you say that I "scatter my sentiments over a wide space (in the C. B.) to prevent their being compared and examined?" Do give the proof.

You make me a *new* promise instead of fulfilling an *old* one. You say if I "make out a synopsis of my sentiments you will publish it." If, in your logic and morals, the making of a new promise is equivalent to fulfilling a former one, I despair of inducing you to do me justice; and while you make yourself "the judge, *jury, and* witness," when I am worthy to appear in the "Columbian Star," I shall be content to suffer such acts of injustice as

you have done or may do me, so long as it may please my good master to permit it to be so. I had once some hope that amongst the public and leading Rabbies of the day, I had found one who would not think himself degraded in serving the Saviour of the world. I will not yet say, "*Ite-uno discite omnes.*"

EDITOR.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

NO. XXIV.

CHURCH DISCIPLINE

LETTERS TO R. B. SEMPLE.—*LETTER III.*

BROTHER SEMPLE,

Dear Sir—You say that "church government is obviously left by the Bible for the exercise of much discretion." How this can be I cannot conjecture. Whatever is left for the exercise of much discretion is obviously a discretionary thing. If, therefore, church government be a matter obviously of human discretion, I see not how any form of church government, though principally of human contrivance, such as the Papistical or Episcopalian, can be condemned. Each of these forms takes something from the Bible and much from human discretion. We may think that what their discretion adopts is very far from being discreet; but in condemning their taste, we cannot censure them as transgressors of law: for obviously where no law is there is no transgression. If there be no divine law enjoining any form of church government; if there be no divinely authorized platform exhibited in the Bible, then why have the Baptists contended for the independent form, except they suppose that they have more discretion than their neighbors!

But what you may call "*church government*" may, perhaps, be entirely a matter of human discretion, such as fixing the time of day on which the church shall meet; also, the hour of adjournment; the place of meeting, whether in a stone, brick, or wooden building; the shape and size of their house, and the seats and conveniencies thereof. On these items the Bible, indeed, says but little. Or, perhaps, brother Semple, under the terms "church government," you may place synods, councils, associations; the duties of moderators and clerks; rules of decorum, and parliamentary proceedings in deliberative bodies; all of which some think as necessary to the well being of the church as "the scaffolding is to the house." If you embrace all these items, and other kindred ones, in your idea of church government, I perfectly agree with you in one part of your assertion, that the Bible says little or nothing on such matters: but I do not say that they are all left to human discretion, and therefore I cannot flatter myself into the opinion that the synods and advisory councils of Presbyterians and Independents are innocent matters of human discretion!!

You have, no doubt, brother Semple, often observed, and remarked to others, that a majority of the disputes in religion have *originated from* not defining the terms or using the same words in

representatives of the same ideas. I have often said that the chief advantage which mathematical demonstration has above moral or philological proof, is owing to a greater precision in the terms used in the former, than in the latter species of reasoning. Many an angry and verbose controversy has been dissipated by the definition of a single term; and the angry disputants, after they had exhausted themselves, finally agreed that they misunderstood one another. When you say that "church government is obviously left by the Bible for the exercise of much discretion," I am led to suspect that you attach a meaning to these terms quite different from that which I and many others attach to them. The reason I think so is because I am puzzled to find a definition of them that will accord with your assertion.

By "*church government*" I understand the government of the church; which the Bible teaches is upon the shoulders of Immanuel. He placed the twelve apostles upon twelve thrones, and commanded the nations to obey them. I find, therefore, that the Lord Jesus is the governor, and the twelve apostles under him, sitting upon twelve thrones, constitute the *government* of the church of Jesus Christ. I know that synods and advisory councils have a right to govern voluntary associations, which owe their origin to the will of men; but in the church of Jesus the twelve apostles reign. Jesus the King, the glorious and mighty Lord, gave them their authority. The church is a congregation of disciples meeting in one place, an assembly of regenerated persons who have agreed to walk together under the guidance of Jesus Christ. Hence they are to be governed by his laws. All the exhortations concerning temper, behavior, and discourse found in the apostolic writings, in all their addresses to the congregations after the day of Pentecost, constitute *the government of the church*, properly so called. When all the apostolic injunctions, such as those concerning the government of the thoughts, the tongue, and the hands of christians are regarded, then the church is under the government of the Lord. Laws moral and religious, *i. e.* laws governing men's moral and religious actions, are the only laws which Jesus deigns to enact. He legislates not upon matters of mere policy, or upon bricks, stones, and logs of timber. He says nothing about moderators, clerks, and parliamentary decorum; but upon moral and religious behavior he is incomparably sublime. He enacts nothing upon the confederation of churches, of delegate meetings, or any matter of temporal and worldly policy. Hence they strain out a gnat and swallow an elephant who complain there is no law authorizing the building of meeting houses, and yet find a warrant for a "state convention" or a religious convent, college, or seminary of learning. The matter of church government which was discussed at Westminster was never mentioned by the Lord nor his apostles. When I hear Independents, Presbyterians, and Episcopalians contending about their different forms of church government, I think of the three travellers contending about the *color of the cameleon*. One declared it was *blue*; another affirmed it *was green;* a third swore it was *black;* and yet when the creature *was produced* all saw "'twas WHITE."

As some of the wisest philosophers of the present century have discarded what has been improperly called "moral philosophy" from the circle of sciences, because it has no foundation in nature; so methinks the subject of "church government" and the whole controversy about it, in the popular sense of these terms, might safely be sent back to the cloisters of the church of Rome, whence it came. Let the moral and religious government of the institutes and exhortations addressed to disciples in their individual and social capacities be regarded, and there is no need for one of your bye-laws or borough regulations.

The decorum of a public assembly is well defined, both in the sacred oracles, and in the good sense of all persons of reflection. And if disciples met not "for doing business," but for edification, prayer, and praise, or discipline, they will never need any other platform or rules of decorum than the writings of Paul, Peter, James, and John. But if you, brother Semple, will have the daughter attired like her mother; or if you wish any sect to become respectable in the eyes of those acquainted with the fashions in London and Rome, you must have sectarian colleges under the patronage of churches, and churches under the patronage of associations, and associations under the patronage of state conventions, and state conventions under the patronage of a constitution, creed, and book of discipline, called "church-government." And the nigher these latter approximate to the see of Canterbury, or that of Rome, the more useful and honorable will they appear in the estimation of such christians as are deemed orthodox in the District of Columbia.

I feel very conscious that the less you and other good christians say about "church government," in the popular sense, the better for its safety with the people, who have contended for something, they know not *what*, under this name. And just as certain am I, that if the laws governing moral and religious demeanor in the epistles are regarded, as they must be by all who are really taught of God, there will be found no need for our bye-laws or regulations in the congregation of the faithful, not even in cases of discipline when transgressors present themselves.

Brother Semple, when I hear you call the church "*a corporation*," the Bible "*its charter*," and the creed its "*bye-laws;*" or, perhaps, you make the essay on discipline its bye-laws: I say, when I hear a Baptist bishop of such eminence, in the state of Virginia, in the reign of grace 1828, thus express himself, I feel almost constrained to take up my parable and sing—

"By Babel's streams we sat and wept,
"When Zion we thought on;
"In midst thereof we hang'd our harps
"The willow trees upon."

I hope to be still more explicit in my next.

Yours with all respect,

EDITOR.

REVIEW OF THE HISTORY OF CHURCHES.

WE have given the history or brief notices of the origin and progress of sundry churches or congregations, which, in Europe and America, have attempted to move out of Babylon. To these we might have added many more, but a sufficient variety appears in the number given to afford a fair specimen. The history of another we have reserved for the last number of this volume. From the specimens given, several prominent features of characteristic importance appear pretty much alike in all:—

1st Although in countries far remote from each other, and without the identifying influences of ecclesiastic jurisdiction in the form of superintending judicatories, they appear to have agreed in making the scriptures the sole and all-sufficient rule of faith and manners—without the assistance of any creed or formula of human contrivance.

2d. In the next place they appear to have drawn from the same source the same general views of the genius and design of the institution of a public weekly meeting of christians on the first day of the week.

3d. They also concur unanimously in the necessity and importance of the principal items of worship constituting the ancient order of things, such as the weekly commemoration of the death of Jesus and the resurrection; the contribution or fellowship for the necessity of saints; public and social prayer and praise, with the exercise of discipline when necessary; and, indeed, all the other public means of edification; such as public reading of the scriptures, teaching, preaching, and exhortation.

4th. They moreover give the same general representation of their regard for, as well as apprehension of, the nature and design of the true grace of God—and the indispensable need of a moral and pious life. But it has happened unto some of them as it happened unto those called Reformers from Popery. They disliked the Pope in Rome, but had no objections to a Pope in Geneva or at Wirtemberg. They disliked the incumbent rather than the incumbancy; and each sect, in setting up for itself, had either an effigy of the Pope's chair, or a few of the relics of an old one set up in their little *Sanctu Sanctorum*. So some of those churches, in their honest and pious efforts towards a better order of things, inconsciously, no doubt, brought with them two misfortunes of very great injury both to themselves individually and to the progress of the more valuable and interesting parts of the Reformation. The first is the catholic or textuary mode of interpreting scripture, and the second is not of much less deleterious influence, namely a too great regard to unity of opinion, or, as some would express it, unanimity of sentiments or views—an occurrence which, could it always be effected by any systematic course, neither presupposes the existence of moral goodness, nor necessarily contributes to its growth. Persons may be very unanimous in their views and efforts, and be no better than the projectors *of the tower* of Babel, whose misfortune it was that they were *too much of one opinion*. I trace every difficulty into which these

virtuous communities fell, either to the textuary system and rules of interpretation, or to an unrighteous regard to similarity of sentiment. I say *unrighteous* regard, for when men make communion in religious worship dependant on uniformity of opinion, they make self-love, instead of the love of God, the bond of union, and elevate matters of mere speculation above the one faith, the one Lord, and the one immersion.

I am fully aware of the difficulties under which these christians withdrew from the popular establishments. They were sick of frivolous formalities, tired with the poor entertainment of insipid speculation and traditionary prescriptions, and desirous of understanding and living upon the *Book of God.* But they had lost the key of interpretation, or rather they withdrew from the popular establishments with much esteem for the Bible, but with the textuary notions expounding it. They did not know or feel that when they commenced interpreting for themselves, they were only using the tools which they carried from the pulpits which they had forsaken. In many instances they only corrected a few opinions by their separation, and their reformed system left them as heady and high-minded and as cold-hearted towards the reign of heaven as before. The introduction of error, and the propagation of delusions are not the greatest evils chargeable upon the Mother of Harlots. She has done worse than even this. She has taken away the key of knowledge and rendered the oracles of God of none effect by her traditions.

A great deal has been said upon the evils arising from the mincing of the scriptures into texts, and the textuary plan of sermonizing: but as the Queen of Sheba said when returning from her visit to King Solomon, "The half has not been told." There are not a few flowery and elegant sermonizers, as well as some scores of spiritualizers, who can make an ingenious sermon, and yet could not expound a single chapter in the whole volume, or give the meaning of the shortest epistle in the book. The reason is obvious: the art of making sermons and of expounding or understanding the contents of a book, are just as distinct as the art of managing vulgar fractions is from the whole science of mathematics, or the doctrine of magnitudes. Any person, by the help of a margin Bible or a Concordance, with the outlines of some system of theology in his cranium, can make as many sermons as there are verses in the Bible, and deduce many doctrines and notions which never entered into the head or heart of any of the Jewish Prophets or Christian Apostles. All this and much more he may do, and obtain the reputation of an eminent *Divine*, and yet could not tell the meaning or design of the first paragraph of the letter to the Hebrews. But this is not the worst evil resulting from this art. It gives birth to arbitrary and unreasonable rules of interpretation, which, so far as they obtain, perfectly disqualify the auditors from understanding any thing they read in the sacred volume. But this only by the way.

I do not offer these remarks as if they had been altogether *elicited by the* preceding letters; but because, in some of them, we

see evident traces of the existence of these false premises in the minds of the communities which approved them. We are happy, indeed, in discovering in some of them a decided triumph over the narrow and illiberal principles which make a disagreement in what are called "doctrinal points," dismember a church; or exclude, as "*unsound in the faith*," the man whose head is too strong, or too weak, to assent to some far-fetched deductions of a more abstract or metaphysical reasoner. So far as this sentiment prevails, the way is opening to the *return of the saints to the city of God*. Had not this principle been recognized and acted upon in the primitive age, it would have been impossible for even the Apostles themselves to have united the believing Jews and Greeks in one religious community. It is as necessary now, if not more so, than in the apostolic age for the union of all who love the Lord Jesus in sincerity. Just what the more intelligent sectaries agree to consitute a christian in profession and practice, is all that they can reasonably demand of any applicant for admission into their communities. If they demand more or less, they sin against their own judgment, and sacrifice their good sense upon the altar of sectarianism. Admit this principle to be a correct one, and then when one point is settled the way is clear for the union of all christians. Let the question be discussed, What is necessary to constitute a disciple of Jesus Christ, both in profession and practice? and then who dare say that such should be excluded from the people of God? The man who would exclude such, will be hard puzzled and much perplexed to answer one interrogatory from the great Judge: namely, "Who has required this at your hands?"

EDITOR.

[TO BE CONTINUED.]

MR. ROBERT OWEN'S CHALLENGE.

SINCE the publication of my reply to a correspondent in Canton, Ohio, [Mr. A.] the following *challenge* from Mr. Owen to the clergy of New Orleans, reached us It seems this challenge was published in several of the New Orleans papers.

To the Clergy of New Orleans.

GENTLEMEN,

I HAVE now finished a course of lectures in this city, the principles of which are in direct opposition to those which you have been taught it your duty to preach. It is of immense importance to the world that truth upon these momentous subjects should be now established upon a certain and sure foundation. You and I, and all our fellow-men are deeply interested that there should be no further delay. With this view, without one hostile or unpleasant feeling on my part, I propose a friendly public discussion, the most open that the city of New Orleans will afford, or, if you prefer it, a more private meeting: when half a dozen friends of each party shall be present, in addition to half a dozen gentlemen *whom you may* associate with you in the discussion. The time and *place of meeting* to be of your own appointment.

I propose to prove, as I have already attempted to do in my lectures, that all the religions of the world have been founded on the ignorance of mankind; that they are directly opposed to the never changing laws of our nature; that they have been and are the real source of vice, disunion and misery of every description; that they are now the only real bar to the formation of a society of virtue, of intelligence, of charity in its most extended sense, and of sincerity and kindness among the whole human family; and that they can be no longer maintained except through the ignorance of the mass of the people, and the tyranny of the few over that mass

With feelings of perfect good will to you, which extend also in perfect sincerity to all mankind, I subscribe myself your friend in a just cause. ROBERT OWEN.

Mrs. Herries, Chartres-street,
New Orleans, Jan. 28, 1820.

P. S.—If this proposal should be declined, I shall conclude, as I have long most conscientiously been compelled to do, that the principles which I advocate are unanswerable truths. R O.

I have, from the first appearance of Mr. Owen in this country, considered his scheme of things, moral and political, as predicated upon either absolute Deism or Atheism, To decide which of the two, I was, for sometime, in suspense. He has now come out full face against all religion, finding it at variance with his new theory of society. I have long wondered why none of the public teachers of christianity has appeared in defence of the last blest hope of mortal man. This sceptical age and country is the proper soil, and the youth of this generation the proper elements for Mr. Owen's experiments. I have felt indignant at the aspect of things in reference to this libertine and lawless scheme. Mr Owen, a gentleman of very respectable standing as a scholar and capitalist, of much apparent benevolence, travelling with the zeal of an apostle, through Europe and America; disseminating the most poisonous sentiments, as christians conceive; finding myriads in waiting to drink, as the thirsty ox swalloweth water, whatever he has to offer against the Bible and the hope of immortality, passes unchecked and almost unheeded by the myriads of advocates and teachers of the christian religion. If none but christian philosophers composed this society it might be well enough to let Mr, Owen and his scheme of things find their own level. But while a few of the seniors disdain to notice, or affect to disdain his scheme of things, it ought not to be forgotten that thousands are carried away as the chaff before the wind, by the apparently triumphant manner in which Mr. Owen moves along.

Impelled by these considerations and others connected with them, we feel it our duty to propose as follows:—

Mr. Owen says, in the challenge before us—"I propose to prove, as I have already attempted to do in my lectures, that all the religions of the world have been founded on the ignorance of mankind; that they are directly opposed to the never changing laws of

our nature; that they have been and are the real source of vice, disunion, and misery of every description; that they are now the only real bar to the formation of a society of virtue, of intelligence, of charity in its most extensive sense, and of sincerity and kindness among the whole human family; and that they can be no longer maintained except through the ignorance of the mass of the people, and the tyranny of the few over that mass."

Now, be it known to Mr. Owen, and all whom it may concern, that I, relying on the author, the reasonableness, and the excellency of the christian religion, will engage to meet Mr. Owen at any time within one year from this date, at any place equi-distant from New Harmony and Bethany, such as Cincinnati, Ohio; or Lexington, Kentucky; and will then and there undertake to show that Mr. Owen is utterly incompetent to prove the positions he has assumed, in a public debate before all who may please to attend; to be moderated or controlled by a proper tribunal, and to be conducted in perfect good order from day to day, until the parties, or the moderators, or the congregation, or a majority of them are satisfied, as may afterwards be agreed upon. I propose, moreover, that a competent stenographer perfectly disinterested shall be employed to take down the speeches on the occasion; that for his trouble he shall have the exclusive right of printing and distributing said debate throughout the United States—and thus give all who feel desirous to hear or read, whether Mr. Owen, with all his arguments, benevolence, and sincerity, is able to do what he has proposed. After stating these prominent items, I leave every thing else open to negociation or private arrangement.

To quote the words of Mr. Owen—"With feelings of perfect good will to you, which extend also in perfect sincerity to all mankind, I subscribe myself your friend in a just cause"

ALEXANDER CAMPBELL.

Bethany, Va. April 25th, 1828.

SEED TIME.

"*Whatever a man soweth that shall he also reap.*"

"HE that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Few persons seem to bear in mind that they are reaping every day what they have sown some days, months, or years before, even in their temporal enjoyments or sorrows. Still more plain it is to those who believe the words of the Great Teacher sent from God, that men will hereafter reap in the long, long harvest, what they have scattered in the seed time of their existence. Others also will reap, in some sense, the seeds which we are sowing, just as we are now reaping the seeds sown by our ancestors and predecessors. These facts suggest to us the necessity of great attention to our conduct. Ourselves here and hereafter, our children and our children's children, with their cotemporaries, may, *and in many instances will, most assuredly reap what we are this day sowing.* As we then regard our present and future happiness,

that of our descendants, and that of all connected with them, we are admonished to take heed what we daily sow.

"*To sow to the flesh,*" is to labor for fleshly or animal pleasures; or, taken in its worst sense, it is to labor for the gratification of our evil propensities, our corrupt passions and affections. Such shall reap corruption. Remorse and its handmaid, Shame, must introduce them to the whole family of moral and physical agonies which terminate in the utter corruption of every sensual appetite and gratification. They reap rottenness and death, because they sowed the seeds thereof.

"*To sow to the Spirit,*" is to devote our energies to the teachings of the Holy Spirit; to attend to the mental, more sublime, and heavenly objects of spiritual enjoyment, which are the objects of christian faith and hope; and to aim at the extension of these enjoyments by the introduction of others to a participation in them.

"*To reap life everlasting,*" is to rise in bliss and exalted enjoyments, without any assignable point of termination. Such is the bright prospect of an eternal harvest to those engaged in sowing the precious seed which grows for an age, and ripens for ever.

In every sense, then, life is the seed time. To-day for to-morrow, this year for the next. And as we are reaping what others sowed, let us, as christians and as wise men, sow not only for ourselves, but that generations yet unborn shall arise and call us blessed. I trust seed is this day scattering, which shall be reaped in the Millenium by all those engaged in introducing the ancient order of things. If, then, with the wisdom which cometh from above, we go forth scattering the precious seeds of true bliss and real good, how happy for ourselves, and for all that are dear to us, in time and to eternity! But let none despair because he cannot sow and reap in the same day. Remember the patience of the husbandman—and imitate him in preparing for the golden harvest which will never end. EDITOR.

☞NOTICE TO SUBSCRIBERS.

WE have again to remind many of our readers that money is as indispensable to the art of printing and publishing a religious paper, as it is to procure any of the necessaries of life. There are very considerable arrears due on this work, and from a goodly number who have taken it from the commencement and yet paid nothing. Such ought to reflect that if others were not more punctual than they, all efforts to diffuse information by the press would actually fail. We wish every person who does not value this work at one dollar per annum, to pay up the arrears due and have their names discontinued as patrons of the work. Let this be done time enough to have their names stricken off before the close of this volume: for, according to our conditions, a failure to notify a discontinuance one month before the close of any volume, is considered a new engagement; and every person so failing to notify either the Editor or an Agent, is *morally* as well as legally bound to pay for the work. Agents are also requested to be *punctual in giving* in timously the names of those who pay off and

wish to discontinue. As we risk the remittance per mail, facilities are presented to all to settle up arrears.

We also at this crisis stand in need of all the funds we can possibly raise, as an expensive edition of the *new translation* of the NEW TESTAMENT has been commenced. Those who punctually and promptly pay according to contract, not only have the pleasure of paying off a just debt, but the additional gratification of putting it in our power to extend our exertions to a wider range, by issuing from the press a greater number of such useful works as, in our judgment, will contribute to the immediate and ultimate amelioration of the moral and religious condition of our fellow-men.

We have abundant reason to return our thanks to a very considerable proportion of our agents and subscribers, to whose exertions the public are, in a good degree, indebted for the continuance of this work. EDITOR.

MISSIONARY EXPENDITURE.

THE American Board of Commissioners for Foreign Missions, expended the last year 104,430 dollars. The whole number of *missionaries* employed was 42. The number of assistants, helpers, &c. was 158, among which were 102 females, married and unmarried. The sum of 104,430 dollars would be to each, including the females, better than 522 dollars. Hence it seems these laborers, one and all, are handsomely paid for their services. The first laborers in the gospel went forth without any prospects of earthly gain, and without taking either money or scrip. How much more successful were they in winning souls to Christ, and how different were the converts made at that time from the converts of the present day. [*Reformer.*]

From the Christian Messenger.

Brother Stone—NOT long since I was in company with a number of persons at a friend's house in the neighborhood of Lexington, where a gentleman of the *Secession* visited me, and wished to have some religious conversation with me. Among other things he stated that he had lately had a conversation with a Presbyterian preacher, who informed him that almost all the converts lately taken into the Presbyterian church were Arminians. What, said the Seceder, will you do with those converts when you shall preach to them the pure doctrines of the gospel—the doctrines of the Confession of Faith? The preacher replied, "We intend to bring them on by degrees." T——.

To the Publishers of Papers and Periodicals throughout the United States.—IT is intended before, or certainly by the first of May next, in a pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the United States, and the city or town where published, &c. A copy containing the above shall be faithfully forwarded to each of you who will insert this notice once and forward a copy of the work you publish to Philadelphia, directed to "THE TRAVELLER."

Philadelphia, Feb. 22.

CHRISTIAN BAPTIST.

No. 11—*Vol.* V] BETHANY, B. C. VA. June 2, 1828. [*Whole No.* 59

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

TO BISHOP R. B. SEMPLE ——LETTER IV.

Brother Semple,

YOU say that "the Bible is the charter of the corporation called *the church*, and that this charter contemplates such regulations to be made by the church as answer to the bye laws of corporate bodies." This is precisely, as I understand your epistles and your language, your views of the system of church government. To express this idea fully, you allow that "*the charter is not enough*" for the government of the members of a church, but absolutely requires the church to make bye-laws. And you aver that when the church is making "*the bye-laws*" she is to take care only of one thing, that she "does not violate the word or spirit" of the charter. This, then, is a very luminous and clear view of your plan of church government. I am pleased with its clearness and intelligibility, though I have some formidable objections to such a representation of the matter. I must always commend perspicuity and precision in definitions, although the definition when given may be every way objectionable. That our readers may fully understand your definition, I will state the matter more fully; and, believe me, brother Semple, it will give me no little pleasure to receive from you either a retraction or counter exposition of the matter. When a legislature grants a charter to a bank, a borough, or a manufacturing company, it incorporates them into a separate independent body, with full power to manage their own concerns; and they may appoint and must appoint either directors, a council, or managers, who have full power to make as many bye-laws as they please for the government of their body, provided these bye-laws are sanctioned by the charter; but the charter itself contains no particular or special laws for their government. It merely erects them into a body known in law, and grants them the privilege of legislation, and full power to enforce their own regulations and bye-laws; that is, the same power which the legislature itself possesses.

The following are some of the more prominent objections to your plan of church government:—

1. I object to considering the Bible merely as a charter granted by a legislature or civil government, because the Bible does more

than erect congregations, or constitute religious bodies invested with peculiar privileges. It gives them many laws for their general and particular behavior. It authorizes the existence of congregations, or, as you call them, "corporate bodies;" but it does more than any charter ever granted by any legislature ever did. It prescribes to the members in particular every requisite rule of behavior, for their thoughts, words, and actions. In fact it transcends any charter on earth in every respect: for if it was like other charters it ought to have left every thing, but the definition of the powers and privileges granted, to the management of the individuals incorporated. Now all the apostolic writings are filled with matter and laws entirely subversive of such a representation of the matter. The apostles taught christians a thousand times more than any charter teaches; and while the constitution of the christian church is laid down most fully in these writings, every important item of christian duty requiring the attention of christians, either in public or private capacity, is also laid down. In representing the Bible, then, only as the charter of the church, injustice is done to it as great as I can conceive of. And the book is divested of all its utility as regulating the conduct of individuals. For you know, brother Semple, that charters regulate public bodies, and not individual persons; whereas almost the whole New Testament is engrossed with the regulations, and rules, and precepts which are to govern individuals. I am therefore constrained to differ essentially from you in this part of your plan of church government. But I hope, when you more maturely reflect upon this matter, you will differ from yourself as far as I differ from you; and indeed I must say, that I think you will agree with this view of the matter, and that your public lectures to congregations are at variance with your whole theory.

A second capital objection to your scheme of church government is, that it terminates in the same systems with those fashionable in Rome, Constantinople, and Edinburgh. In giving to the church the incorporated powers of legislation, even upon the subject of bye-laws, the question is, Do the whole church, male and female, old and young—or do the rulers in the church make these laws? Or do you use the word church in the classic sense of Presbyterians, or the New Testament sense of a single congregation? As a Baptist, I suppose you use it in the latter sense. Well, then, the congregation in Washington city, for example, is chartered by the Bible, and authorized to make its own bye-laws or particular laws for the government of its members. The whole congregation must, then, make these laws, or their rulers. Now, to say nothing of the principles involved on either hypothesis, where do the sacred writings authorize or give directions for either? What command, law, or precedent, says, You may make your own bye-laws or regulations? I must candidly say, I know of not one. If you know of any such, do, for the sake of the churches, declare it. The Presbyterians and Episcopalians, when pressed on this subject, have universally failed. The command, "Let all *things be done* decently and in order," has been oppressed until

it has refused to carry one pound of bye-laws. For "the decency and order" are declared in the volume. The 15th of the Acts absolutely refused to aid any of these councils unless they could say that their decisions were infallible and suggested by the Holy Spirit. But if you will have a church representative of churches, in the popular sense, then you are off the ground on which the Baptists in former times always stood, and in union with the modern hierarchies.

But a third objection to this platform is, that if the charter authorizes a congregation to legislate in matters of faith or practice, it authorizes it to enforce, by proper sanctions, every act of disobedience or infraction of its bye-laws. What then are the penalties? If no penalties, it all goes for nothing. And if the sanctions are enforced, then the decrees of the church are tantamount to the commandments of the Head of the Church. Divine institutes and human enactments are therefore at par. But I only glance at the incongruities of the scheme.

As I do not think you were aware of what was involved in this sentence, I will pursue it no farther and state no other objections to it until I learn that you are disposed to defend it. These three are, in my opinion, invincible.

What the Sandemanians or Haldanians say or do, it matters not to me. I defend them not. I am not answerable for their improprieties. I contend that the constitution of the church and its laws are found explicitly declared in the New Testament. And that in all matters of faith and christian practice it requires not one bye-law to amend or adapt it to any christian society. And if you call the appointment of one bishop to four churches, a bye-law, or the annual meeting of delegates to regulate the internal polity of congregations, or the system of text preaching, monthly communion, &c. &c. I say, if you call these bye-laws, I protest against them as papistical and as antiscriptural as any of the dogmas or sacraments of the Roman hierarchy.

I will finish my replies to your first letter in my next; and while I am discharging what to me appears an imperious duty, I beseech you, brother Semple, not to consider me in any other light than as faithfully and affectionately remonstrating against sentiments which I am convinced are of very injurious tendency and subversive of the grand characters of the Divine Volume. This I do without one unkind feeling for your person; and my reluctance to undertake this work was altogether owing to my high esteem for you as a good and great man, and a desire to have your co-operation in a cause which is triumphing and must be triumphant as certainly as the promises of God are all Yea and Amen in Jesus our Lord.

The public mind is aroused from its slumbers. The day is past when old usages and loose declamations can be passed current as the Oracles of God, or the decisions of reason. A thorough, a radical, a mighty revolution is not now to begin. It has actually commenced. And it is as vain to attempt to check its *progress* as to forbid the appearance of to-morrow's dawn. The

good and the wise do not wish to limit the expansion of the human mind; to retard the advancement of that happy period which you and I and millions more, every day pray for. I would rather be found rolling the stumbling blocks out of the way when the King Eternal calls me home, than to be called from the chair of the most magnificent establishment which the East or the West ever saw.

O Lord! hasten thou the glorious day, when the light of thy philanthropy shall cheer the sons of men to earth's remotest bounds!!

Truly your obedient servant,

EDITOR.

Brother Campbell,

I WISH, for one, to know why you did not publish the whole of Bishop Semple's letter to Dr. Noel of Sep. 3. You made no apology for leaving out a very important sentence in it, and one that has given us no small trouble in this part of Virginia. I have not the Columbian Star by me at present. But the sentence to which I allude has been so much talked of that I think I can give it from memory tolerably correct. It is the last period of the letter. It reads thus—"I know but one preacher in Virginia who has pinned his faith to Campbell's sleeve, and he has become very troublesome to us." The person said to be intended in this sentence is one of our most independent minded and intelligent brothers in the Dover Association. But how he has become very troublesome no person here knows; for he is one of our most excellent, amiable, and peaceable brothers. Besides, he is only one, among many of our preachers, who is friendly disposed to the ancient order of things. And none of this class, according to your motto, can pin his faith to Bishop Semple or Bishop Campbell's sleeves or skirts. We call no man master, but the Lord and Saviour; and we do esteem him as our great Teacher. But why you should have omitted this sentence is unknown to us, and has given rise to some suspicions not at all favourable to your honesty. Do therefore tell us, whether the omission of this sentence, was the result of design or of accident, and you will confer a favour upon many of your friends and brethren in the Dover Association.

ZEBEDEE.

April 10th, 1828.

BROTHER ZEBEDEE—MY "omission of the sentence" alluded to, was from design. But it was from a good design. I had been requested to omit it a month before I published that letter. Because I was informed that Brother Semple did not intend that this letter should be published, and had written a letter to Dr. Noel, or the Editors of the "Baptist Recorder", censuring them for publishing it. I also understood that Brother Semple had retracted the accusation and had made apologies to the person alluded to for the wound inflicted, and had fully exonerated him from the charge of being troublesome to the churches. Having these documents and assurances I thought it was unnecessary and inexpedient to give publicity to a sentiment, which at the time I published these letters was disavowed by Bishop Semple—Desirous of promoting peace and good will among these brethren I did, then, order my compositor to expunge this obnoxious sentence from the close of Bishop Semple's letter of the 3d of September.

Yours affectionately. EDITOR.

ANCIENT GOSPEL—*NO. VI.*

IMMERSION.

IN writing so much upon immersion under the head of the ancient gospel, I am not to be understood as identifying christian immersion with the ancient gospel. Immersion we have before said is *the gospel in water*; or the gospel exhibited in symbols the most significant and impressive. The truth to be believed is one thing, and the belief of the truth another. Both are prerequisites to immersion. The truth must be known and believed before we can be benefited by it And one item of this truth is, that the blood of Jesus Christ, God's only Son, cleanses us from all sin. Yet God has made it accessible to us through water, as certainly as Jesus came by water and by blood. The virtue that cured all the blind, the halt and the maimed: the virtue that raised to life the dead, dwelt in *the person* of Jesus Christ; but something was necessary to elicit this virtue. The will of Jesus was the only absolute requisite. But he was pleased to institute certain media through which this virtue was to pass from him into the frame of the dead or the diseased. The media through which this virtue was communicated was various, but universally sensible. A word to the ear, a look to the eye, or a touch addressed to the sense of feeling, are equally sensible, and were occasionally employed in the impartation of divine restoratives to the sons and daughters of distress. As the electricity is drawn from the cloud at a certain moment of time, and by an established law in the material system,

so the restoring virtue in the person of Jesus was elicited and communicated at a certain instant of time by a law in the spiritual system, as firmly established as any law of nature. So it is in the impartation of the blessings of salvation to the souls of men. *There is an instant of time, and a media through which the forgiveness of sins is imparted as well as the other blessings growing out of adoption into the family of God.* This point is worthy of much investigation, and capable of the clearest demonstration. That there is a definite instant of time in which all former sins are absolved, is generally admitted; but that there is any *sensible* means ordained by which this blessing is conveyed, is not so generally apprehended. When Peter and John were addressed by the cripple at the beautiful gate of the temple, (Acts iii.) Peter said, "*Silver and gold have I none*, but such as I have give I thee: in the name of Jesus the Nazarene, rise up and walk." The virtue which was reposed in the person of Peter was not imparted in the pronunciation of the words, "*Silver and gold have I none*," nor in the pronunciation of the words, "*Such as I have I give thee;*" but in saying, "*In the name of Jesus the Nazarene, rise up and walk,*" and at the instant he took him by the hand, the healing virtue was communicated. But why select particular cases, when it was universally the case since the time when God put the rod of wonders into the hands of Moses, down to the imposition of the apostle's hands, that at a certain instant of time, and by a sensible media, the powers called "*supernatural*" or "*miraculous*" were exhibited. Even the brazen serpent imparted no healing powers unless looked at by the stung Israelite. In respect to the *remission of sins* also in the religion of types, there was a definite moment, and an instituted way in which the conscience of a guilty Israelite was released. It would then be an anomaly in the history of the divine government, a defect to which there is nothing analogous in the natural or moral systems, should it have happened that there is no time fixed, nor sensible means appointed for the remission of sins in the new economy. Faith, indeed, is the grand medium through which forgiveness is accessible, but something more is necessary to the actual enjoyment of the blessing than a conviction that it is derived through the blood of Jesus. Hence those who had obtained this belief were commanded *to be immersed for the remission of their sins*, or to arise and be immersed and *wash away their sins*, invoking the name of the Lord. The miracles wrought by Moses, by Jesus and the apostles, the sacrifices under the law, and the doctrine and commandments of the apostles, all concur in teaching us that there is a fixed time and instituted means in which all divine favors are communicated.

From the time when Moses was shewn the glory of God, down to the close of the Jewish ages, it was known that the God of heaven was merciful and gracious, abundant in goodness and compassion. But until Peter the Apostle opened the kingdom of heaven, and announced the coronation of Jesus as Universal Lord, the *means by* which this mercy was exhibited in the actual remission of sins as communicated to, and enjoyed by, sinful men, was

not clearly and fully developed. And one of the better promises on which the new economy is established, one of the superior excellencies of the New Covenant, is, that under it the forgiveness of sins is imparted, and the conscience perfected in and by means addressed to our senses, and of the easiest access to every believer of the philanthropy of God. So that the instant of time, and the means by which, the formal remission is granted, is an object of sense, and a proper subject of remembrance. Hence those who apostatized from the faith are said to have "*forgotten* that they were purged from their old or former sins;" i. e. sins committed before immersion. From which it is as clear as demonstration itself, that the forgiveness of sins was through some sensible means, or it could not have been a proper subject of remembrance.

But the documents which the scriptures afford for the demonstration of this most important fact, are as extensive as they are luminous and convincing. We shall attend to another illustration in the present essay. It is this: Jesus represents himself as the bridegroom; his people are compared to a bride; and their union is explained under the similitude of a marriage. Now, we know, that if the relation between christians and their Lord be at all analogous to that of a husband and wife, it must follow that something analogous to a marriage must be celebrated between them. This must be done at some definite period, and in some formal way. Hence persons are said to "*put on Christ*" as a woman puts on the name of her husband. We christians are said to be married to him; and in consequence of this marriage we are invested with an indefeasible right to all the honors, emoluments, and felicities originating from such an alliance. The property that christians derive from this alliance is thus described by the Apostle Paul: "All things are yours, whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's, and Christ is God's." Because we are Christ's, we have all things. So reads the inventory of the christian's estate. Amongst these "*all things*" we can easily find the forgiveness of our sins. This, then, becomes ours when we become Christ's; and if we formally and actually become Christ's the moment we are immersed into his name, it is as clear as day that the moment a believer is immersed into the name of Christ, he obtains the forgiveness of his sins as actually and as formally as he puts him on in immersion. But as no woman is legally or in fact her husband's property, nor his property hers, until the marriage covenant is ratified and confirmed according to law; so no person can legally claim the blessings of pardon and acceptance who has not been according to law espoused to Jesus Christ. But so soon as the marriage is consummated, that moment the right is established and the blessings secured. And as nothing but a legal divorce can disannul the marriage covenant, so nothing but apostacy from Jesus Christ can alienate us from the rights and immunities guaranteed in immersion.

Some persons have thought that because they did not understand the import of christian immersion at the time of their immersion,

they ought to be immersed again in order to enjoy the blessings resulting from this institution; but as reasonably might a woman seek to be married a second, a third, or a fourth time, to her husband, because at the expiration of the second, third, and fourth years after her marriage, she discovered new advantages and blessings resulting from her alliance with her husband, of which she was ignorant at the time of her marriage. It is true she may regret that she lived so long in that state without enjoying the privileges belonging to her; but her having the rites of matrimony celebrated ten times, or once for every new discovery she makes, would give her no better right to these enjoyments than she possessed through her first marriage. Nor will her repetition of the nuptial rites cause her to enjoy more fully the comforts of which she was deprived during the past years of her ignorance, than the mere consciousness that she now enjoys them. But of this more hereafter. We shall thank any of our intelligent readers for any objections they can offer to these essays on immersion so soon as we have brought them to a close.

EDITOR.

"FAYETTE COUNTY, Ky. April 26, 1828.

"*Mr. Alexander Campbell,*

"SIR—I HAVE seen in the *Christian Baptist* an extract of a letter, dated "West Point, February 28," mentioning the revival of religion in this part of Kentucky; but was a little surprised that brother George Boon was not mentioned with brother Creath, &c. Brother George Boon himself has baptized about two hundred and sixty since this revival commenced. The work of grace seems still to be progressing, and is not confined to any one denomination." "I."

THE following extract of a letter from Col. J. Mason, of Kentucky, is published without his knowledge or consent. This is a liberty which I have sometimes taken when I thought the cause of truth could be promoted by either the information or the sentiment contained in any communication with which I have been favored, and especially when there is nothing in the communication which ought to make the writer blush, either as a man or a christian. The writer is a gentleman of the first respectability both in church and state; and the information and sentiment contained in the extract cannot fail to be useful and interesting. If I have, in taking such liberties, ever given offence, I will confess my fault, and ask forgiveness, so soon as I am convicted of having done wrong. *Ed.*

"MOUNT STERLING, Ky. April 19, 1828.

"*Dear Brother Campbell,*

"YOUR interesting favor of the 4th April has been received, enclosing a prospectus for a new edition of the New Testament. I have no doubt, had I time to attend to it, I could obtain a number of subscribers. I shall, however, subscribe myself for ten copies

out of which I intend to present each of my children with one; for I am constrained to believe that the few copies of your first edition which have been scattered amongst us, together with the light issuing from the *Christian Baptist*, have been the instruments, in the hands of God, of doing more good and producing happier times in Montgomery and Bath counties than was ever before witnessed. You are no doubt correct in your opinion of brother Smith: he certainly is in himself a host, and the sectarian priesthood and their satellites have found it out, and are barking at him prodigiously; but the people are following him in crowds, and he is teaching them the ancient gospel with astonishing success. Indeed, sir, I am persuaded you would be amazed yourself were you present, and see with what adroitness he handles those arms which have been cleaned up and refitted in the Christian Baptist. The old and profane swearer, the long professed Deist, and many such as to all human appearance were given over to a hard heart and reprobate mind, have come forward and bowed to King Jesus.

"The second Lord's day in this month was our meeting. At Grassy Lick 36 were immersed and added to our church: on last Lord's day at Mount Sterling 37 were immersed, and 6 others between the two days, which make 79 in about 8 days; amongst which are some of our most respectable citizens of the highest standing in civil society, particularly one of our most distinguished lawyers, who has long stood at the head of the bar, and an ornament to society.

"But I cannot deny myself the pleasure of telling you how much my soul is filled with joy at seeing a beloved brother according to the flesh, who unconscious of it himself, (till he heard brother Smith proclaiming the ancient gospel) has been a believer in the Lord Jesus Christ for more than twenty-six years; but because he could not tell what we have always been in the habit of calling a "*christian experience*," such as knowing the time and spot of ground when our souls were converted, and tell a long *rigmar oli* of imaginary things which the New Testament knows nothing about, he has been kept out of the fold of God ever since; till a few days ago he found that to believe in the Lord Jesus Christ and to obey his commands, was all that the gospel required, he went down into the water, and told brother Smith he wished him to say he *immersed*, &c. instead of *baptized*, and, like the eunuch of old, is now going on his way rejoicing, as happy a man as can be found. His case is not the only one: but many within my knowledge, have been kept out of the church of God by our ignorant Doctors who profess to be teachers of religion, who in fact are no better than "blind leaders of the blind." It is true that when I joined the church and was baptized more than twenty years ago, in relating the exercise of my mind, or what we call "giving in our experience," (which was in accordance with the teaching I had received,) I was enabled to tell what was called "a good experience," and such a one as would bear the scrutiny of our ablest and *most orthodox* Doctors in Divinity; and, indeed, I got to believe

myself that I could as easily tell a convert from one that was not, as I could distinguish black from white, and never was shaken in that opinion till I saw your Essay on Experimental Religion in the first volume of your Christian Baptist.

"O! my dear brother! what havoc has been made among the saints of God by the blindness, the ignorance, the superstition, and bigotry of the *professed-to-be-Called* and *Sent*—how many of God's dear children have been kept out of his fold, exposed to beasts of prey, and been wandering in darkness all their days, when they might have been ornaments in the house of God, and letting their light shine to all around."

NONE who have read all the volumes of this work can accuse me of giving a one-sided view of things, or of dealing more largely in the *encomium* than in the *censures* bestowed upon my labors. If I am flattered a little now and then, I am sure soon to find as much censure as will ballast my cargo beyond the danger of up-setting. The following is to be put down in the hold while the wind swells the sails.

"SCOTT COUNTY, Ky. April 29, 1828.

"*Brother Campbell,*

"I NOTICED a remark in the letter from Westport, Ky. published in the last Christian Baptist, of which I feel bound to take some notice. The writer says that "a Methodist bishop told him that Mr. Marshall, a New Light, or Arian, as he called him, who lives near Georgetown, Ky. told him that you told Marshall that you were as much of an Arian as he." Although I do not profess to be either New Light or Arian, I have no doubt but I am the person referred to, as I can hear of no other by that name, near Georgetown, who had any conversation with you; and secondly, because I am, in common with yourself and others who renounce the popular systems, called by various names.

"I had a conversation with a Methodist preacher, Mr. Light, in which your name was mentioned; but I must say, I never made the remark above named. In a conversation we had on baptism, I referred to the authority which you had given for translating the word *immerse*, which he thinks should be *sprinkle*. He declared that the Testament which you published was as great an imposition upon the public as he had ever knew, and contemptuously observed that you were a pretty fellow to undertake to reform the world by giving a new translation. He also observed that you were an Arian, and ought to be with myself and others, whom he considered Arians. I remarked that I told you that I believed that Jesus Christ is the Son of God and Saviour of sinners, and that you replied that was your faith. I told him if that was Arianism, we were both Arians, and I gloried in the belief of this great truth which Peter confessed.

"The new translation gives great offence to the clergy. I had a conversation a few days past with Mr. Smith, of Frankfort, a *Presbyterian*, on baptism. I brought forward the Testament. He asked me what that was? I told him it was the Testament publish-

ed by Campbell. He exclaimed, "Burn it! burn it! take it away! he is a bad man! I would as soon believe the Devil as him! He has been proved a liar* in the public papers!" He observed he had examined the translation, and knew it to be false. He also said, during the conversation, that he read to the 15th verse, 3d chapter of Matthew, and saw its absurdity, and threw it down, and had nothing to do with it since. I promised to him if he would prove that Doddridge, Macknight, or Campbell, had not in any instance translated the word *baptizo*, immerse, I would burn the book at his request. I asked him if he thought the king's translation was correct. He said, Yes, he had no doubt of it. I asked him why he undertook to prove that the word translated *into* ought to be *at* or *near to*, when preaching on baptism the other day."

"S. G. MARSHALL."

ADDRESS

TO THE READERS OF THE CHRISTIAN BAPTIST.

THIS is one of the most momentous and eventful periods of the history of christianity since the commencement of our recollection of the religious world, and, we think, from the commencement of the present century. All religious denominations are shaking. Christians in all parties are looking with inquisitive eyes into the sacred books, and examining the platforms of their respective schismatical establishments. Many run to and fro, and knowledge is increasing. What religious sect is not at this moment waking from its slumbers? Even the establishments of Rome, of England, of Scotland, fed and feasted as they are with political patronage, and bolstered up with their charming antiquity, are not likely long to retain their place in the veneration of their own children. The peaceful Quaker and the dogmatical Presbyterian, the zealous Methodist and the orthodox Baptist, together with the little hosts of more recent origin, are all on the tiptoe of expectation, and the cry of "Reform!" is now the loudest and longest which falls upon the ear from all the winds of heaven. Light mental, as light natural, is one of the most insinuating powers, and the most irresistible and rapid in its progress, we know any thing of. Its "swift-winged arrows" pierce the deep recesses of human hearts, and carry down the true images of things to the retina of the human soul. The Bible, the fountain of religious light, is more generally distributed and more generally read now than at any former period. Even the measures often designed to uphold religious sects, are becoming battering rams to break down the walls of separation. Every day's report brings to our ears some

**If the Rev. Mr. Smith, of Kentucky, will produce the papers, or only one of them, which has ever proved me a liar in any instance, I will engage to give him all my salary received for preaching during the last 15 years of my life; and, moreover, I will go security for some of his brethren in the United States, that they will pay him at least 1000 dollars for such a document.* Editor.

new triumph of light over darkness—of truth over error—and of liberal minds over the enslaved and enslaving genius of sectarian despotism. The very efforts and measures of the abettors of sectarian schemes demonstrate not merely the imbecility of human skill when warring against the light of heaven, but open to the slowest apprehension the corruptions which have secretly crept into the bosom of every sect.

But of all the means which can be employed to promote peace on earth and good will among men, which have any influence to destroy sectarianism, or which are at all adapted to introduce the Millenium, there is none to compare with the simple proclamation of the *ancient gospel*. It was the proclamation of this which broke down judaism and paganism, at first, and amalgamated men of all religions in a holy brotherhood throughout the east and the west of the Roman empire. This was mighty through God to the subversion of all the strong holds of prejudice, error, and iniquity, which opposed the subjugation of the heathen to the obedience of faith. It was the substitution of human dogmas and speculations in room of this, which brought on the dark ages of papistical domination, and which to this day keeps up a sectarian spirit, and caters to the appetites of the demons of discord which have found resting places ready, swept, and garnished, in the inner temples of every religious sect. As all the religions existing in the days of the Cesars, in the countries where the ancient gospel was proclaimed, finally gave place to its purifying and associating influences, so all the sects now in christendom must give place to that holy spirit which the ancient gospel inspires. The proclamation of the ancient gospel from the data before us, from the experiments already made, proves its perfect adequacy to this important end, and shews itself to be perfectly adapted to reconcile men to God and to each other.

Of all the religious excitements which have been called Revivals, of which we have heard, there is nothing that it is exactly similar to the influences which attend the proclamation of the ancient gospel. I do not particularly refer to the great ingatherings mentioned in a former number, in Kentucky, amongst the friends and proclaimers of the ancient gospel and the ancient order of things, because I am not so well acquainted with all the circumstances attendant thereupon; but to what has been done in Ohio during the last few months, and what is still doing in sundry sections of that state. Many hundreds have received the ancient gospel within a few months, and have been immersed for the remission of sins, and have been filled with joy and peace in believing. Some of all religious parties embrace it and turn unto the Lord, and it has wrought effectually in the hearts of all to produce the same benign and cheering influences.

I would not, however, test the true merits of any scheme solely by its effects on any partial experiments. Though this may be, and most generally is, the best proof of its true character. If we had always the fullest data which the nature of the case affords submitted to our examination, we might then be fully able to de-

cide upon the merits of any scheme by its actual success upon experiment. But this, from our limited information, is seldom, if ever, practicable. Reasoning, then, upon the nature of the means employed, in addition to the trials made, and sometimes in the absence of experiments, is necessary to the formation of right conclusions. When, therefore, the obvious nature and tendency of any scheme, and the experiments made, concur in demonstrating its adaptation to the ends or objects in view, we are then in the possession of the best attainable means of deciding upon its real value.

The proclamation of the ancient gospel, we all know, was the grand scheme of Heaven, to bring to nought all the false religion in the world. This is the highest commendation any thing can have. When God, the omniscient, and the all-wise, selects any means for any end, reason must humbly bow to it as the best in the universe. Now this is the fact, as all the intelligent declare. The proclamation of Christ crucified was both the wisdom and the power of God to salvation, and to bring to the dust all the boasted wisdom of Jew and Greek in ameliorating the moral condition of the world. It is now the only thing requisite to usher in the Millenium, or the reign of peace and good will among men. In other words, the clear apprehension and general diffusion of the ancient gospel, is all that is necessary not to *unite all sects;* FOR THIS HEAVEN DESIGNS NOT TO DO; but to grind to powder all sects and to destroy all sectarian feeling throughout the dominions of the Prince of righteousness and peace.

Do you not see, my christian readers, that in all Revivals, as they are called, the work of making christians is the all-engrossing work, and after the flame is extinct, (and sometimes it is extinguished by it,) then the struggle to make sectaries. The gospel makes the christian, and the schismatical theories make the sects. The preaching of the ancient gospel makes the christian; but the the theory of Calvin or of Wesley makes the Presbyterian or the Methodist. In the language of one of our pious Presbyterian brothers, they must bring the new converts on "by degrees" to the spirit of the sect. Whatever real good is now done in the world is done by the simple narration of God's love of men, and all the mischief is done by the dogmas of human speculation or the regulations of schismatical establishments. If the former is universally attended to and the latter abandoned, all christians would be one in name, in affection, in faith and hope.

Why, then, contend for shibboleths? Why fight about speculations and schismatical sentiments, when their tendency is, and must necessarily be, to procrastinate the approach of the events for which we pray and ardently hope? 'Tis surpassing strange that we can believe ourselves *sincere* in praying for any thing which we are not using the means to obtain; nay, often using means to prevent. Should we see a nation preparing for war, and praying for peace, we would be led to suspect their sincerity. When then we see a people making new divisions and keeping up old ones, while praying for the Millennium or the triumph of

new triumph of light over darkness—of truth over error—and of liberal minds over the enslaved and enslaving genius of sectarian despotism. The very efforts and measures of the abettors of sectarian schemes demonstrate not merely the imbecility of human skill when warring against the light of heaven, but open to the slowest apprehension the corruptions which have secretly crept into the bosom of every sect.

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love and harmony, we as naturally suspect that they are any thing but in earnest. I have called in vain for an exposition of one fact on the popular hypothesis. I wish to keep it before the public mind by frequent and various exhibitions of it. All sects that believe in revivals have them occasionally. The Lord is supposed to grant them. If then the Lord bestows these favors indiscriminately upon all the sects, does he not pour contempt upon all their little shibboleths by breaking through the cobweb fences when about to bestow his benefits? If the Lord makes no difference between the Presbyterian, the Methodist, and the Baptist, in these special interpositions, why should they keep up those schismatic walls when God overleaps them in his distributions? We must pause by again requesting some of our readers for a solution of this difficulty.

EDITOR.

REVIEW OF THE HISTORY OF CHURCHES.

NO. II.

THE New Testament contains no liturgy, no congregational service, as did the Old Testament In the writings of the great Jewish apostle, Moses, there is a ritual, a liturgy, a tabernacle or temple service laid down; but no such thing is found in the apostolic epistles. This point seems not to have been so clearly apprehended by some of these churches as was necessary to their consistency and comfort. Finding all the public religious and social services of the Jews so clearly and emphatically laid down in the Jewish scriptures, many have expected and looked in vain to find similar regulations in the christian scriptures. And yet could such a ritual be found, or a liturgy made out for christian congregations, it would be a discrepancy not to be reconciled to the genius of the book. Does any one ask, How this can be? I will attempt an answer: 1st. It was necessary, while the age of symbols lasted, that a worship, symbolic in its nature, and intended to adumbrate, or foreshadow, with prophetic accuracy, a new order of things, should be most minutely stated and most explicitly propounded by that infinite mind to which the things that be not are as real and present as the things which are, or do now exist; in order that the desired ends might be gained—that the salvation of the gospel might be thus introduced and fully confirmed. This *alone rendered* a liturgy or a divine service in the sanctuary necessary. But, in the second place, the Jewish

age was the minority of the religious world. During that period there was not a full grown man. The patriarchal was the infancy or childhood; the Jewish, the youth; and the christian age, the manhood of the religious world. Let none think that this is an arbitrary distribution of the ages or epochs in the religious world. There is the *religious* as well as the *natural* world, and both have their childhood, youth, and manhood.* We have the authority of the Holy Spirit for considering the saints, during the Jewish age, in the same predicament as *minors*. In this state they were kept under a ritual or prescribed form of worship. A remark or two on the 4th chapter of the Galatians may be sufficient for our present purpose. "Now, I say," says Paul, "as long as the heir is a minor, he differeth nothing from a bondman, although he be Lord of all. For he is under tutors and stewards until the time before appointed of his father. So also we, whilst we were minors, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, born of a woman, born under the law, that we might receive the adoption of sons. And because you are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father."

Here the apostle asserts, 1st. That he and his brethren were, while under the law, in the state of minors. 2d. While in that state they were in the condition of bondmen; kept under tutors and stewards, at whose command they must move obsequious. That the time appointed

*I am now glancing at a subject on which I have long wished to write a series of essays. I promised them in the previous volumes of this work. I have always felt that my readers were ill prepared to receive many pieces presented in these volumes, because the premises which authorized them, at least in part, were not stated and not commonly adverted to. For the fact is, that since the reformation from Popery, the attention of christendom has been too generally engrossed in sectarian projects, and in making or defending new systems of the "*Doctrines of Salvation*," either to search into, or impartially learn, the oracles of God. And owing to the methods and arts of interpretation which have been adopted from the Catholic church, the Protestant world, with a very few exceptions, has been quite disqualified for the task. These essays, so long promised, on the Patriarhcal, Jewish, and Christian ages, we hope to be able to give in the next volume of this work.

of the Father, in his Will and Testament, when this state of things should cease had actually arrived; and now they were raised from the rank of slaves to the standing of sons

So soon as a person has terminated his non-age, or minority, and becomes a full grown man, he is no longer treated as a child or servant. He is allowed to have a judgment of his own, and to exercise it. This similitude the Apostle uses to represent the difference between the people of God under the old economy, and the people of God under the new. Under the latter they are permitted to exercise their reason, and to act from the principles infused into their minds from the developement of the divine philanthropy. Hence the New Testament, after stating the ordinances and statutes of the kingdom of Jesus, prescribes no ritual or liturgy, but leaves the worshippers to act from that holy spirit which the gospel inspires. Being adopted into the family of God, they are to be treated as sons of God, and are to act as the children of God. Hence none of the circumstantials of the christian worship are laid down in the New Testament, as were all the circumstantials of the Jewish worship in the Old Testament. Take, for instance, the Lord's supper. The weekly and joint participation of the loaf and of the cup are clearly propounded and commanded, in commemoration of the Lord's death. But no rules are appended thereunto regulating the sitting, standing, kneeling, or reclining of the members; no time of the day set apart; no particular form of a table or the furniture thereof; no arrangement of the seats; no collocation of the disciples; no prescriptions concerning the quantity of either element to be used, nor advices concerning what remains, &c. &c. All of these items would have merited attention under the old economy; but for the reasons assigned would be incompatible with the genius of the new. These or similar observations might be made concerning every item of the christian worship; but this sufficiently illustrates our meaning, and demonstrates the weakness of those who would lay down rules binding upon individuals, prescribing forms on these points which are left to the discretion of christians. Every attempt, there-

fore, on the part of any christian society to institute forms or models of the circumstantials, and to bind these upon individuals, or to require them in other societies before they can fraternize with them, is an attempt to judaize, or, what is the same thing in this connexion of ideas, to bring into bondage to the spirit of the elements of the world.

An attempt to find a liturgy in the New Testament, under the terms of "express precept or precedent for every thing," is what subjected those called Sandemanians and Haldanians to so much censure from many good men. How far they carried this attempt it matters not, or whether they deserved so much reproach on this account, is not the question; the principle itself, if at all admitted, must lead to a stiff, unnatural, and formal profession of the christian religion, and to a spirit and temper not exactly in accordance with the spirit of adoption, and of high-born sons of God. Most of those congregations which commenced their career with a good share of this spirit, and with the expectation of finding as much precision in the New Testament in laying down express commands or precedents for every thing, as was exhibited during the non-age of the religious world, have since found their mistake, and have accordingly changed their course, and found a different spirit resulting from a change of sentiment on this important point. While they have found all the instituted acts of social worship and of the discipline of the church clearly laid down, they have found also that the absence of that minutia of prescription as to time, place, and circumstances, which characterized the Jewish age, has left it necessary for them to possess and exhibit a tolerant, forbearing, and condescending spirit, and to make love the bond of perfection.

In our next we hope to bring this review to a close.

EDITOR.

THE TRIUMPHS OF SCEPTICISM.

WHEN scepticism triumphs in any heart, the hope of immortality is banished. It crowns the tyrant death forever on his throne, and seals the conquests of the grave

over the whole human race. It wraps the tomb in eternal darkness and suffers not one particle of the remains of the great, the wise, and the good of all ages to see the light of eternity. But consigns by an irreversible doom all that was admired, loved, and revered in man to perpetual annihilation. It identifies human existence with the vilest reptile and levels man to the grade of the meanest weed whose utility is yet undiscovered. Man's origin and his destiny are to its ken alike fortuitous, unimportant, and uninteresting. Having robbed him of every thing which could make him dear to himself and proud of his existence, it murders all his hopes of future being and future bliss.. It cuts the cable and casts away the golden anchor; it sets man adrift on the mighty, unfathomable, and unexplored ocean of uncertainty, to become the sport of the wind and waves of animal passion and appetite, until at last in some tremendous gust "he sinks to everlasting ruin." Say then, proud reasoner, of what utility is your philosophy—what your boast

You boast that you have made man ignorant of his origin and a stranger to himself. You boast that you have deprived him of any real superiority over the bee, the bat, or the beaver; that you have divested him of the highest inducements to a virtuous life by taking away the knowledge of God and the hope of heaven. You boast that you have made death forever triumphant not only over the body; but the intellectual dignity of man: and that you have buried his soul and body in the grave of an eternal sleep never to see the light of life again—O scepticism! is this thy philosophy, is this thy boasted victory over the Bible! And for this extinguishment of light and life eternal what dost thou teach, and what bestow! thou teachest us to live according to our appetites, and dost promise us that in thy Millenium man shall live in a paradise of colonies almost as industrious, as independent, and as social as the bees. Well then dost thou preach with zeal, and exert thy energies; for thy heaven is worthy of thy efforts, and the purity of thy life is just adapted to the high hopes of eternal annihilation.

THE TRIUMPHS OF CHRISTIANITY.

A TRUE believer and practitioner of the christian *religion, is* completely and perfectly divested of a guilty

conscience, and of the consequent fear of death. The very end and intention of God's being manifest in the flesh, in the person of Jesus our Saviour, was to deliver them who, through fear of death, were all their life time subject to slavery. Jesus has done this. He has abolished death and brought life and immortality to light. He has given strength to his disciples to vanquish death, and make them triumph over the grave—So that a living or a dying christian can with truth say, O death, where now thy sting! O grave, where now thy victory! He conquered both, and by faith in him we conquer both. This is the greatest victory ever was obtained. To see a christian conquer him who had for ages conquered all, is the sublimest scene ever witnessed by human eyes. And this may be seen as often as we see a true christian die. I know that a perverted system of christianity inspires its votaries with the fear of death, because it makes doubts and fears, christian virtues. But this religion is not of God. His Son died that we might not fear to die, and he went down to the grave to show us the path up to life again, and thus to make us victorious over the king of tyrants, and the tyrant over kings. They understand not his religion, who are not triumphant over those terrors of guilty man. The guilty only can fear, and the guilty are not acquainted with the character, mission, and achievements of Jesus our life. No one taught of God, can fear these horrors of the wicked. Jesus Christ made no covenant with death, he signed no articles of capitulation with the horrible destroyer. He took his armor away; he bound him in an invincible chain, and taught him only to open the door of immortality to all his friends.

A christian then must triumph and always rejoice. Our gloomy systems say, Rejoice not always, but afflict your souls: whereas the apostles say, Rejoice in the Lord always, and again, we say, rejoice. The gospel as defined by the angels of God, is, *Glad Tidings of Great Joy;* and who can believe *glad tidings of great joy,* and not rejoice? Deists, Atheists, and the whole host of sceptics may *doubt*, for this is their whole system; the wicked, the guilty, and the vile may *fear*, for this is the natural issue of their lives; but how a christian

knowing the Lord, believing the promises, and confiding in the achievements of the Saviour, can doubt or fear as respects death or the grave. is inconceivable. Thanks be to God who gives us the victory!

Some persons may doubt whether they are christians; and some may fear the pain of dying, as they would the tooth ache, or a dislocated joint: but that a christian should fear either death or the grave is out of character altogether. For this is the very drift, scope, and end of his religion. They who are under the influence of such fears and doubts, have much reason to fear and doubt whether ever they have known or believed the truth. the gospel of salvation. But a christian in fact, or one who deserves the name, is made to rejoice and triumph in the prospects of death and the grave. And why? Because his Lord has gone before him—because his rest, his home, his eternal friends and associates, his heaven, his God, all his joys are beyond the grave. Not to know this is to be ignorant of the favor of God, not to believe this is to doubt the philanthropy of God, not to rejoice in this is to reject the gospel, and to judge ourselves unworthy of eternal life. But the christian religion is not to be reproached because of the ignorance or unbelief of those who profess it. All rivers do not more naturally run down the declivities and wind their courses to the ocean, than the christian religion leads its followers to the sure, and certain, and triumphant hopes of immortality. EDITOR.

THE COLUMBIAN STAR.

MR. W. T. BRANTLEY, editor of this *Columbian Star*, gave us, some time since, his theoretic view of the "*spirit of the reformers*," and in his remarks upon the "pugnacious" *Christian Baptist*, he gave us a sample of the *spirit of the opponents to reform*. To assert in the wholesale, to dogmatize in the retail, to denounce investigation, and to extol the present "benevolent" schemes—appear to be the order of the day amongst all the great men who maintain that religious society is just, or very near, what it ought to be. I am not at present disposed to animadvert on the efforts, the temper, or style of those who are maintaining the schemes that maintain them. Perhaps *gratitude*, which is a fragrant virtue, obliges them to this course. But I complain of *injustice*, for which *gratitude* can make no reparation.

That the religious public may know the deportment of this *same* "*Columbian* Star" towards me, I will state a few facts. So

soon as I commenced this work, I sent it on to the "Star," requesting an exchange. Six months revolved, but no star shone upon us. I wrote a second time, stating that I would pay the difference in the nominal value of the two papers; but no answer was received. After three months I wrote for the "Star" as any other subscriber, promising full compensation. But yet its conductors would not allow me a place on their list of subscribers. Elder Jehu Brown, of Ohio, to whom I related these facts, told me about the close of the first volume that he was "tired of the Star," and wished to discontinue it. I requested him not to discontinue it, but to order it to be sent in his name to Wellsburgh, Va saying that I would take it out of the office and pay him for it. By these means I got to read the *Star* for six months; but either because they found out the secret that I was a subscriber in the name of Jehu Brown, or for some other reason which was never assigned to me, they discontinued sending it. I got the "Star" no more. In 1826 I was favored with an interview with the Rev. O. B. Brown, in Washington city, who being one of the heads of departments, I supposed capable of explaining this mystery to me. But he could not. I complained to him, and on his engaging to have it forwarded to me regularly, I paid him for one year in advance, allowing the subscription price of the *Christian Baptist* in part pay. Before half of this year revolved, the "Star" again disappeared, and one ray of it I did not see till it arose in Philadelphia, in the latitude of my friend Brantley.

Hoping, as it had approximated towards my own latitude, I might be more readily cheered with its benignity, I made my prayer again for an exchange, but without obtaining a favorable answer. After waiting a few months I applied to Mr. Rhees, agent for this paper, in the city of Philadelphia, to ascertain why it did not come on; he wrote me in reply that friend Brantley, its present editor, some way hinted to him that there was a balance of one or two dollars per annum of difference in the nominal value of the papers, and that this balance must be paid to insure a regular exchange. I wrote to brother Rhees to stipulate the payment of difference, with a request to him to have it mailed himself that I might not again be disappointed. And owing to this arrangement, I have been able to read it regularly since.

So have the magnanimous editors and directors of the *Columbian Star* conducted themselves towards the *Christian Baptist*. This is only a little of the spirit of those who write essays on the spirit of the reformers. There is not a political paper in the union which we have solicited in exchange for the *Christian Baptist*, and some of them are at 3 and 5 dollars per annum, that would accept of the *difference* of price. But "the children of this world are in their generation wiser than the children of light." I complain not of paying the difference, (for I ask no favors from *Stars;*) but in this age of dissection of spirits, any facts throwing light upon men's souls cannot fail to be interesting. As the profits of the *Columbian Star* are sacred to missions in Philadelphia, it is likely that Mr. Brantley, wishes me to contribute to the cause in the way of an indirect tax. EDITOR.

KENTUCKY, *April* 15, 1828.

CAMPBELLISM.

THE following query was sent up to a small Association in this state for an answer:—

"What must a church do with her preacher who has embraced Campbellism?" To which the Association in her wisdom, replied, "As we know not what Campbellism is, we cannot tell her what to do."

A correspondent in Kentucky asks me, "*What Campbellism is?*" To which I answer: It is a nickname of reproach invented and adopted by those whose views, feelings, and desires are all sectarian; who cannot conceive of christianity in any other light than an *ism*. These *isms* are now the *real* reproaches of those who adopt them, as they are the *intended* reproaches of those who originate and apply them. He that gives them when they are disclaimed, violates the express law of Christ. He speaks *evil* against his brother, and is accounted as a railer or reviler, and placed along with haters of God and those who have no lot in the kingdom of heaven. They who adopt them out of choice disown the Christ and insult him; for they give the honor which is due to him alone to the creature of the Devil: for all slander and detractions are of the creation of the Devil. If christians were wholly cast into the mould of the Apostles' doctrine, they would feel themselves as much aggrieved and slandered in being called by any man's name, as they would in being called a thief, a fornicator, or a drunkard. And they who bestow such names are actuated either by the spirit of foolish jesting, or that vengeful spirit which would sacrifice the life as well as the reputation of those who deprive them of the means of self-aggrandizement at the expense of the intelligence, liberty, and true happiness of mankind. One uninspired man's name weighs as much as another's when put into the scales of the sanctuary, and where good information and moral character exists it is just as honorable: but no intelligent christian could be pleased to be named a *Paulite*, a *Cephite*, though either of these is a thousand times, ten thousand times more, honorable than a *Calvinist* or *Lutheran*. But neither Paul nor Peter would own that man as a consistent disciple of Christ who chooses to call himself by Paul, Apollos, or Cephas. I have always disclaimed every thing sectarian; and if the people of the different sects slander me or any of those who prefer the scriptures to any human creed, and the kingdom of Jesus the Messiah, to any sect; I say, if they slander us with the names and epithets which we disavow, they must answer to him who judges righteously. But for ourselves we protest against the name, the precepts, the feelings of any sect or schism in christendom.

Though some persons use such names without the intention of slander or reproach, and are not conscious of doing wrong, they ought to remember that in this way all sectarian names began to be approved The time was that the terms *Lutheran* and *Calvinist were a reproach*. When these men died they became honorable, *and are now* gloried in. This was effected by the admirers of

these men; first for the sake of distinction and to avoid circumlocution, and then with acquiescence, adopting the designation which their opposers gave them.

We wish all the friends of the ancient gospel and the ancient order of things, to remember that our motto is, and we hope ever will be, to *call no man Master or Father*, in the things pertaining to the kingdom of our Lord. EDITOR.

NEW TESTAMENT—SECOND EDITION.

IN reply to many inquiries received from various sources concerning this work, I would inform the friends of this work that we are now advanced as far as the 89th page, and are progressing with steady pace. We have received many valuable criticisms upon the style, from Baptist and Paido-Baptist teachers The learned of all denominations, from whom we have received *critiques* concur in recommending the expurgation of all foreign words and obsolete terms and phrases, and advise the carrying out still farther in the second edition than in the first, the recommendations of Campbell and M'Knight, even in those instances where they did not carry out their own criticisms to their ultimate issue. We still solicit a continuation of their favors; and as it is by the intelligent and liberal of different parties perceived and admitted that this New Testament is the only one that can make any reasonable pretensions to being divested of a sectarian character, we hope that men of all sects will contribute their mite towards the rendering of the work every way acceptable to the devout and honest of all parties.

We have been asked whether those yet subscribing will be entitled to the work on the same terms as those who have already subscribed. In answer to which we will inform them, that if the whole edition is not taken up before the 1st of August, we will allow all those whose names or orders are returned before that day, the work on the terms proposed to subscribers. But after that time, orders received will have to be filled at the price proposed to non-subscribers.

EXTRACTS OF LETTERS,

Received by the last mail, stating the success of the ancient gospel in different parts of the country.

"Bishop *Jeremiah Vardeman*, of Kentucky, since the first of November last, till the first of May, immersed about 550 persons."

"Bishop *John Smith*, of Montgomery, Ky. from the first Lord's day in February, to the 20th of April, immersed three hundred and thirty-nine."

"Bishops *Scott*, *Rigdon*, and *Bentley*, in Ohio, within the last six months have immersed about eight hundred persons."

[We before mentioned the success of Bishop *John Secrest*. From a letter some time since received, he was progressing in nearly the same ratio.]

[We have heard a great deal said of the exertions and success of Bishop *Morton;* but correspondents have omitted to give the particulars.]

[Bishop *Lane*, of Washington county, Va. from whom I had a letter not many weeks ago, in his favor of the 16th April, received per last mail, says, "Since I last wrote you, I have immersed about sixty persons into the name of the Lord Jesus, for the remission of their sins."

[A correspondent in May's Lick, Ky. under date of the 14th May, informs me that, "within a few months, about *three hundred* have been immersed into the name of the Father, Son, and Holy Spirit, on a profession of their faith that Jesus is the Messiah, the Son of God These have been added to our church under the oversight of Bishop *W. Warder*. Great additions have been also made to other congregations in the same vicinity."]

Extract of a letter from Hanover, Va. dated April 30.

"The means used by the friends of the ancient order, and those used by the opposers of it, are sufficient to decide the character of their respective causes. The friends of the restoration of all things to their primitive purity, continually call upon their opposers for scripture evidence and authority for their order; they read the scriptures much, and plead their plainness and fulness in favor of their views. Their opponents talk much about the wise and good men who lived fifty or a hundred years ago—about the evils of making divisions, and the ambiguity of the scriptures, and the incapacity of the laity to understand them. They deprecate all appeals to the apostolic writings because of the discrepancy between the circumstances of the church then and now, and blame us pretty much as the priesthood blamed the Baptists during the reign of the fifteen thousand pounds of tobacco, for ramming texts of scripture down the throat of every one who opposes them. They are for the special call, and the texts and the textuaries, and make religion consist altogether in feeling, and tell pretty much the same story that an old Methodist brother of mine used to tell in class every Thursday.

Beginning to button his coat, he would say, "O how happy I feel! The Methodists used to be few in number, and every way kept under the weather; but now how numerous, and how respectable! Glory to God! O how happy I am! What a grand thing is religion! O seek religion with all your hearts and you will find it! The Spirit will help you for there is a manifestation given to every man to profit withal."

NEW AGENTS.

Illinois—E. Bristoe, Carrolton, Green county.
Kentucky—Absalom Rice, Montgomery county.

Erratum.—The reader will please correct the date of Mr. Owen's *challenge* to the clergy, published in our last No. It should have *been 1828,* instead of "1820."

CHRISTIAN BAPTIST.

No. 12—*Vol.* V] BETHANY, B. C. VA. July 7, 1828. [*Whole No.* 60

Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher:—Neither assume the title of Leader; for ye have only one leader—the MESSIAH.

[Mat. xxiii 8—10.]

Prove all things: hold fast that which is good.

[Paul the Apostle.]

TO BISHOP R. B. SEMPLE.——LETTER V.

Brother Semple,

YOU say, "The *Christian Baptist* has doubtless exhibited many valuable pieces and principles: but, taken as a whole, I am persuaded it has been more mischievous than any publication I have ever known." Almost all the Doctors of Divinity, of all denominations, Catholic and Protestant, with all the *great* men, who are aspiring to a *good degree* in the modern faith, will heartily acquiesce with you in declaring that the *Christian Baptist*, taken as a whole, has been more mischievous [to them] than even the publications of Volney, Voltaire, and Paine. If such be the book, what shall we think of the author! To the kingdom of the clergy, and to the reign of ignorance and superstition, to false religion, and to all the aids and supports thereof; I have, brother Semple, always intended that my pen should be most mischievous. I was aware too, that in advocating the cause of him who was to be as the refiner's fire to consume the dross, and as the fuller's soap to purge the filth of professors; I could not hope for an exemption from the fate of himself and his prime ministers. Him they accounted a public pest, a most mischief-making spirit, and them they accounted pestilent fellows, and sowers of mischief among the people. It is enough for the disciple that he fare as his Lord. Some of the good people then, as now, joined with the priesthood in opposing him. When I near Nathaniel, an Israelite indeed, in whom there was no guile, exclaim concerning him, "*Can any good thing come out of Nazareth?*" I am not so much alarmed to find brother Semple joining with W. L. M'Calla and such spirits in saying of the author and the work, that it is the most "*mischievous*" publication in the world.

But, brother Semple, what mischief has the *Christian Baptist* done? Tell me the christian on earth it has been mischievous to; tell me the sinner whom it has injured. If it has been so mischievous, so extensively mischievous, you can surely tell us of hundreds, if not of thousands, who have been injured by it. "Do then condescend to men of *low degree*," as Paul advises, and explain to us the nature, extent, and malignity of the mischief done, and then I will arise and make an effort to undo it. But

how should I act, thinkest thou, when I receive one hundred letters for one like thine, asserting that it has done the most good, and been the most useful paper published in this country. How far a large majority of my readers may flatter me, I pretend not to say: but one thing I do say, that if only one-tenth of my correspondents speak as they think, and as their own observation warrants, I shall have reason to thank the Lord while I live, that he gave me the heart to commence, and the ability to conduct this work as I have done. And if your charity will permit you to think that one so heterodox as I, can speak the truth at all, I would attempt to assure you that my anticipations of doing good by this work have been outstripped a hundred fold. But this by the way.

I must say, however, that your assertion, if it could be documented by unequivocal facts, would be a justifiable reason for your reprobating the work. For I proceed upon the same principles of reasoning with yourself in editing this work. I feel conscious that some of the dogmas taught from the pulpits and the presses in this country, are more *mischievous* than the writings of Bolingbroke, Herbert, or Paine. Indeed I consider the doctrine of physical operations, and the textuary plan of preaching, to be mischievous beyond all my powers of expression. But I will not deal in assertions only. I will give the proof. First, with regard to the *textuary* mode of expounding scripture. Look at the ignorance and superstition of the Baptist churches, to say nothing of the other sects; are there not many churches in Virginia, in which there are hundreds of members who cannot pray in public; who could not tell the contents, genius, or design of of one epistle or section in the New Testament? I have found many congregations both in the East and West, in which not more than ten or a dozen persons seemed to have any taste for even reading or understanding the discourses of Jesus Christ or his Apostles; and if there were a hundred persons in the congregation, a large majority of these did not know their right hand from their left in the sacred writings, and could scarcely tell the names of the different epistles or writings in the two Testaments. I feel ashamed to avow, what I know to be fact, in nine-tenths of the Baptist congregations in this country—and still worse is the condition of other sects. To say that I have found old men in the church that could not tell whether *Amos* wrote before or after the christian era—or unable to find where in the Bible the writings of any specified Apostle or Prophet lay, would be supposed an exaggeration almost insufferable. But I could wish that thousands could not be found of this standing. But only look over the faces of the members of many congregations who are polished in the ordinary attainments of this life, and who, you know, could not give the meaning of a single chapter of God's Book; and then, with me, can you not deplore the methods of teaching and the teachers of this age?

Again, look at the morality, to say nothing about the piety, of *many called* orthodox churches. I heard that you said of a certain

church in Virginia, that so general was the crime of drunkenness amongst the members, that a majority could not be obtained to exclude one of the fraternity who had been beastly drunk on some public occasion. There were so many to sympathize and feel for him, and so many to form excuses for this "*remaining corruption;*" and because "*he was not his own keeper,*" he ought to be forgiven, even before he had repented!! Again, consider the detractions, evil speakings, surmises; the breach of promises and covenants; the contracting of debts beyond the means to pay, and the many defrauds thus committed with impunity, blaming it too upon the times, and not upon the pride and vanity of the professors. I say, consider all the provisions made for the flesh, for the gratifications thereof, with all the kindred evils now countenanced, tolerated, and made matters of forbearance in the churches, and think how "mischievous" the systems and their supporters are to the myriads of professors in the present day.

Again, look at the tendency of the doctrines of special operations and miraculous conversions upon society at large, and especially upon the children of the members of churches, as far as your acquaintance extends. Not being so well acquainted in your vicinity as in many other parts of these States, I cannot say what opportunities you may have to judge of this matter. But I can say with truth, that not only the children of the members of the churches, but of the Bishops, are very generally (there are a few exceptions, and indeed but few,) the most hardened sinners and the most profligate in the country. It is almost proverbial that the "sons of preachers" are the greatest sinners in the congregations where they live, not whither they resort; for many of them are seldom seen, even within the doors of their fathers' meeting-houses. O! brother Semple, if Paul were living amongst us, what would he say of our dogmas, and our bishops! If he proscribed from the bishop's office every man who had "not believing children," whose sons and whose daughters could be "accused of riotous living," or of "being unruly"—I say, if he were to act as he directed Timothy and Titus to act, what would become of nine-tenths of our bishops and congregations!! Some of the bishops know full well that Paul would not tolerate them at all; and therefore they would rather be styled *Doctor*, or *Rabbi*, or *Reverend*, or any thing that would prevent a comparison of themselves or their families, or congregations, with the instructions given concerning bishops in the New Testament. Now I blame the proverbial profligacy and infidelity of the children of bishops and of members, upon the dogmas taught and the examples given by the teachers and their admirers. So long as a teacher makes the call of Saul to the apostolic office a pattern of conversion, and leads his children and hearers to expect something similar before they can be converted to God; so long will the present order of things continue to exist. I do, then, with these facts and documents before me, and volumes more which I could give, fearlessly assert that some dogmas, and the methods of teaching pursued, are doing more *mischief* than most of the infidel writers of the present day.

And when I see a good and wise man, like yourself, lured from the bishop's office, and severed from the flock, the oversight of which you had committed into your hands, and of which you are one day to give an account; I say, when I see one of your high attainments allured from all these sacred relations and this glorious responsibility, to help to build up a *college* in the city of Washington, which never did promise any spiritual good, and which the Lord Jesus never stood in need of, not even when he commenced with such fearful odds against him, from all the schools of philosophy in Greece and Rome: I again say, when I see you enticed to abandon your flock for this vain project, for the fashion of this world which passeth away, I am at a loss to say what greater mischief can be done to the cause of the humble gospel, than the schemes and projects now in fashion are doing, and with the greater effect too, by the good words and fair speeches which make them go down so well with the good people.

The mischief I have done, namely, that of creating a distrust in the public mind of the *divine call* and infallibility of the public instructors, of making the laity read with more hopes of understanding the sacred writings; of shewing the impropriety of shackling the human conscience, and fettering the human understanding by human creeds, and of placing in their true light some wild and abstract speculations of the scholastic theologies, of enlightening the religious mind on many items in which it was enveloped in ignorance and superstition, is nothing compared with one such occurrence. These, too, constitute *the head and front of my offending*. For as to the divisions and bickerings amongst members of churches charged upon me, they are as unreasonable as to charge the christian religion itself, its founder and his apostles, with all the divisions and persecutions which occurred in their day, which not themselves, but their enemies and opposers created. It is my opposers that create all the divisions and discords, which they afterwards unjustly charge upon me. I had hopes of finishing my replies to you in this number, but some things yet remain to be noticed. In the mean time I must close, wishing you health of mind and body.

Your sincere friend,

THE EDITOR.

ANCIENT GOSPEL—*NO. VII.*

CHRISTIAN IMMERSION.

SOME say that we substitute *water* for the blood of Christ. This is so far from fact, that we give no efficacy to water, but through the blood of the Saviour. Had he not shed his blood, all the waters which once deluged the world would be unavailing. They who say that *faith is necessary to salvation*, include neither infants nor those who never heard of the Saviour, and argue that faith would be as unavailing as water, were it not for the blood of the *Messiah*. Yet they make faith necessary. Why then censure us *for making immersion* necessary to our enjoyment of forgiveness?

We, like them, neither include infants nor those who hear not of the Saviour; and like them we make immersion nothing independent of the blood of the great sacrifice, and of faith in that blood. But we make immersion as necessary to forgiveness as they and we make faith, or as necessary to our being entitled to the blessings that are contained in the New Covenant, as they make sprinkling or immersion necessary to admission into the church They will not (I mean Baptists and Paidobaptists) receive into the church *unbaptized* persons. We say that baptism or immersion is just as necessary to our obtaining the forgiveness of our sins, as they make it, to admission into the church. And if they will allow that there is a possibility of salvation without faith, baptism, or admission into the church, why should they object to our remarks upon immersion, which are not more exclusive than their own, seeing they can take so much latitude after laying so much emphasis upon faith, baptism, and admission into the church as to admit the possibility of salvation to infants, ideots, and pagans, remote from christian privileges. I now argue with them upon their own principles.

In fact, I say no more than the Lord Jesus said. "*He that believeth and is immersed shall be saved*" And he spoke only of them to whom the gospel was preached. I make immersion just as necessary as they make faith, or as the Catholics and Protestants make sprinkling to admission into the church. The only difference is, that I give to immersion with faith the precise import which the New Testament gives it; and they give to immersion or sprinkling, *without faith*, a significance which it has not. I do earnestly contend that God, through the blood of Christ, forgives our sins through immersion—through the very act, and in the very instant; just as, *they say*, God receives infants into the covenant or church in the very act, and in the very instant they are sprinkled. Their opinion I have long since shewn has no foundation in reason or revelation. We have shewn that the truth, of which their views are a perversion, is, that when a person believes in Jesus, and is immersed, he has obtained in *fact* and *form*, that which they ascribe to an unauthorized tradition. If they have become more ashamed of this human invention than formerly, and will not say of it all that their fathers have said, namely, that a babe in the act of sprinkling "*was regenerated unto God.* and made an inheriter of the kingdom of glory;" if they have degraded this rite to a "*mere ceremony;*" and if some Baptists have made it mean no more than "*making a profession;*" they ought to remember that their ancestors did not do so.

We do most unequivocally connect immersion and the blessings of the New Covenant, as explained in our former essays. But we object to our objectors, the injustice they do us in representing us as ascribing to immersion the efficacy of Christ's blood; seeing we declare that it is through faith in his blood that we receive remission in the act of immersion. Hence faith and immersion are the media through which these blessings are conveyed to the minds of men as stated in our last. So that the actual enjoyment

of forgiveness, acceptance, adoption, and the gift of the Holy Spirit, are, by a gracious necessity, made consequent on a believing immersion into the name of the Lord Jesus. But this we presume was explicitly developed in our last essay.

With regard to the promise of the *gift* of the Holy Spirit mentioned in the second of the Acts, we beg the attention of our readers. The promise referred to in that discourse of Peter, was doubtless the promise quoted from Joel the Prophet, viz. "*I will pour out of my Spirit upon all flesh; your sons and your daughters shall prophesy,*" &c. This promise of *the gift of the Holy Spirit*, he represents as fulfilled on Pentecost in himself and his associates, who had before known and trusted in the Messiah; and as proposed to the present audience when they should believe, and be immersed into the name of the Lord Jesus. This is what the Apostle proposed to his inquiring audience when he said, "Be immersed every one of you into the name of the Lord Jesus for the remission of your sins; and you shall *receive the gift of the Holy Spirit;* for the promise of this gift is unto you and to your children," &c. This *gift* of the Holy Spirit was precisely and definitely that which was promised by Joel, and not that which continued in the church after the age of spiritual or miraculous gifts expired. Peter in the house of Cornelius witnessed the outpouring of it upon the Gentiles, when he was called to call them; thus proving the truth of his own words on Pentecost, when he said this gift was not only promised to the Jews and their children who received the Messiah, but also to such others (the Gentiles) as the Lord the God of the Jews and Gentiles, should call. Hence the Gentiles spake with tongues and glorified God before immersion; for this reason, that God designed to predicate their *plea*, as well as their *right*, to christian immersion upon the fact that he had bestowed upon them the same *gifts* he had vouchsafed upon the Jews, and thus established their claims for admission into his family. If, then, we were to suppose that *the gift of the Holy Spirit* promised to the converts on Pentecost consequent upon their immersion for the remission of sins, was the same as that now expected, it might with propriety be said that the Gentiles were not to be immersed for the purpose of receiving the gift of the Holy Spirit, inasmuch as God bestowed it upon them previous to immersion. But when we understand the gift of the Holy Spirit promised on Pentecost, and that bestowed on the first converts from among the Gentiles, as the words import in New Testament usage, we are perfectly exempted from every difficulty and from any reasonable objection, in proposing to mankind indiscriminately the remission of sins and the Holy Spirit through faith and immersion. For so soon as any person, through faith and immersion, is adopted into the family of God, and becomes *one of the sons of God*, then he receives the Spirit of Christ; for, as says Paul, "Because you are sons, God has sent forth the Spirit of *his Son into* your hearts, causing you to cry Abba, Father." This *is the Holy Spirit*, which all who are now immersed through faith *in Christ's* blood for the remission of sins, receive, as we explained

in our 5th Essay on this subject. It is in this sense only that the phrase "*gift of the Holy Spirit*" can now be understood. I have always contended for affixing the same ideas to the words used by the Apostles which they affixed to them, and therefore would prefer, in this instance, to use the words Holy Spirit or Spirit of God, rather than the phrase *gift of the Holy Spirit*, being aware that this latter phrase is, in the New Testament, appropriated to what we now call "miraculous gifts," such as the gift of healing the sick, of speaking foreign languages, and of prophecy, &c. The phrases "*Spirit of his Son*," "*Spirit of Christ*," "*Spirit of Holiness*," "*Spirit of God*," "*Spirit of Love*," "*the Spirit*," "*Holy Spirit*," "*fruit of the Spirit*," and "*a Holy Spirit*," are never used as equivalent to the phrase "*gift of the Holy Spirit*." When, then, we mean not "spiritual gifts," but "*the fruit of the Spirit;*" "*the peace and joy in the Holy Spirit;*" "*the Spirit of Christ;*" "*the spirit of faith, of meekness, of truth, of a sound mind,*" we ought to use such terms as were by the Apostles used to express those ideas, and not those which by them always meant something else.

The first disciples, when immersed into the name of the Lord Jesus for the remission of sins, obtained this blessing. Those on Pentecost obtained also the very gifts contained in the promise made by Joel; and also all those communications couched in the above expressions. For they not only possessed miraculous gifts, but were filled with peace and joy, with all the fruit of the Spirit of Holiness.

How gracious this institution! It gives to the convert a *sensible pledge* that God, through the blood of Christ, has washed away his sins, has adopted him into his family, and made him an heir of all things through Christ. Thus, having his heart sprinkled from an evil conscience, and his body washed with clean water, he becomes a habitation of God through the Holy Spirit. Thus, according to the tenor of the New Testament, God dwells in him and he in God, by the Spirit which is imparted unto him. Thus he is constituted a christian or a disciple of Jesus Christ.

We are now prepared to consider any objections made to these essays on immersion. EDITOR.

:o:

From the New Harmony Gazette—May 14.

MR. ALEXANDER CAMPBELL,

Sir—IN the *Christian Baptist* of the 7th instant, published at Bethany, Brooke county, Va. No. 57, there is a letter addressed to you by a correspondent, who signs himself A. in which he requests your aid and assistance to discuss some subjects of general interest relative to religion, with Dr. Underhill; and there is a letter from you in reply, declining to meet Dr. Underhill, but stating your readiness to engage with me in the examination of the whole religious and moral system which I advocate, and which you say appears scattered through the pages of the N. Harmony Gazette.*

* *These letters have been republished in the last number but one of our Gazette.*

I have not the pleasure of a personal acquaintance with you or Dr. Underhill; but from the opinions expressed of the talents and good intentions of both, I have no doubt that if you had consented to meet the Doctor, and to engage in a public or private discussion on subjects so interesting to every human being, much truth would have been elicited, and that you would have separated with cordial friendly feelings, and with an increase of charity for each other and for all your fellow-creatures.

As, however, you have declined the examination of these subjects with Dr. Underhill, and have expressed your desire to discuss them with me, upon certain conditions contained in your letter, I feel myself called upon to notice your proposals; and more particularly as my opinion coincides with yours, "that such a discussion is needed." The time is indeed come, when religion should be proved to be true or false, beneficial or injurious; in order that, if true and beneficial, it may become (as it will well deserve to be made) the great business of life, or if it should be demonstrated to be founded in error and injurious, that it may be publicly known and acknowledged to be so.

The priesthood of all the sects in the world are, as it appears to me, as deeply interested to make this discovery as any portion of the human race.

An investigation, therefore, of a new character upon these subjects is become the one thing needful; an investigation that shall be entered into, not for the purpose of gaining a victory for any individuals, or for any sect or party in any country; but an investigation proceeding from a conviction that truth upon these matters is above all things to be desired, because of the benefits which it may be made to afford to mankind.

In fact, no object can be brought before the population of the world, of equal interest to a right decision upon these great questions.

Such a decision is required in the present advanced stage of human knowledge as a foundation for an improved state of society. It cannot be effectually obtained by any two individuals, nor except by the agreement of numbers who feel interested for the happiness of their fellow-beings.

Under this view of the subject, if the leading ministers of the religious sects in this western country will agree among themselves to enter with me and my friends into a friendly discussion upon these subjects either in Cincinnati or any other central place in the western country, this great object may be obtained.

From such a course it is impossible to say what extent of good may arise; and if you will engage to induce the leading ministers of religion in the western states and their friends to meet me in that city or elsewhere, I will engage to muster those who, at present, are conscientiously opposed to all religions: and in that case, nothing on my part shall be wanting to infuse a genuine spirit of peace, good will, and charity throughout the whole proceedings.

Our party would meet under such circumstances solely with a

desire to elicit truth regardless of all personal considerations; and I hope that all would separate with a very improved knowledge of human nature, and in consequence, with real charity and affection for each other.

That which the friends who think with me wish to have discussed and decided, is—

1st. Whether all religions are or are not opposed to facts?

2d. Whether all religions do or or do not virtually destroy all charity, except for one sect, in thought, word, and action?

3d. Whether religion does or does not render it necessary that the great mass of mankind, in all countries, should be kept in ignorance and poverty?

4th. Whether all religions do or do not require that infants and children should be taught to think that there is merit in believing that the doctrines of their own religion are true and that all other religions are false; and that there is demerit in believing otherwise?

5th. Whether all religions do or do not teach that there is merit and demerit in loving and hating, liking and disliking, *according to their doctrines*, whether in unison with man's natural feelings or in opposition to them?

6th. Whether almost all bad passions, vices, and moral evils, do or do not emanate from the instruction given in infancy and childhood, that there is merit and demerit in belief and in liking and disliking?

7th. And lastly, whether mankind can be trained to become more happy, more intelligent, independent, charitable, and kind to each other, with or without religion?

I remain yours,

ROBERT OWEN.

TO ROBERT OWEN, Esq.

Sir,

ALTHOUGH I cannot agree with you, that christianity is yet to be proved true or false, I have no hesitation in saying that such a discussion is necessary, as I contemplated in my letter to Mr. A, a correspondent in Ohio, and as I have agreed to undertake in my acceptance of your challenge to the clergy. Had you seen my acceptance of your challenge, before you wrote the above epistle, it would have appeared to you, I think, unnecessary to have made the proposals which I see in your letter before me. By this time you are, no doubt, informed that I have accepted your challenge in *ipsissimis verbis*, in the identical terms you proposed it in New Orleans. I take the negative of every position embraced in your own challenge—And I now stand pledged to

the public to show that you cannot establish the positions which you have so repeatedly proposed, and attempted to do. I, as a logician, wish to have tangible positions definitely and unambiguously expressed, and I find those in your challenge are sufficiently so.

As to calling in a conference of all the clergy and such of your sceptical friends as you please, for the purpose of a sort of general confabulation, I have to remark as this was no part of the challenge which I have accepted, I can say nothing about it. I may, indeed, remark that I have no objection to your assembling all your brethren sceptics from Harmony to Lanark if any place could be found large enough to hold them. But as only one person can speak at once, to be understood and regarded, I see no good reason of calling such an assemblage— For my part, however, I can cordially agree to your assembling with you in the debate as many of your sceptical friends as you may think proper. For my own part, although always willing to receive counsel well intended, and ably tendered, I am of opinion that it is never to be solicited until we have some misgivings as to our own judgment and feel our confidence in ourselves somewhat shaken.

When our debate is fairly brought to an issue, and published, by a faithful stenographer, every object is gained which could be gained from any discussion. I admit that all christendom is not pledged to the consequences of my argument with you; neither are all the sceptics on the continent obliged to yield to your fate in this discussion. All that can be promised from such a discussion, is, that all the arguments and gleanings of two persons who have espoused the contrary sides in this momentous question; one of which has devoted all his energies to supplant the present order of society, and to introduce another—the other who has calmly and dispassionately, without any earthly emolument, office, or bribe to prepossess him in favor of christianity or to labor for its spread and prosperity. One of which has felt so much assurance that all religion is false and injurious to society as to embolden him to challenge the teachers of religion to maintain it if they can—the other confident *of its truth* and divine excellence, impelled by its

precepts, animated by its hopes, and emboldened by its promises, is willing to hazard every thing dear to him as a man, as a mortal, and an immortal being, in support of its truth and in aid of its extension throughout the world.—Such a discussion cannot fail to be pleasing and profitable to all concerned. and the perusal of it faithfully exhibited, cannot fail to be of some consequence to posterity. You will therefore please to remember, Mr. Owen that I have accepted of your challenge, and all that remains is to settle the preliminaries as soon as possible. [illegible] little experience in public discussion, I cannot but that I shall be able to maintain perfect good humor throughout the whole; and I have reason to believe that your philosophy has improved your good nature so far as to make you an acceptable disputant.

Yours respectfully,

A. CAMPBELL.

Extract of a letter from a correspondent in Ohio, to the editor.

CONSTITUTION OF A CONGREGATION IN OHIO.

"WINDHAM, May 27th, 1828, was constituted the Church of Christ in Windham, upon the declared and manifest faith and obedience of the ancient apostolic gospel, as delivered by the Apostle Peter to the Jews on the day of Pentecost, Acts ii. and afterwards by the same Apostle to the Gentiles, assembled in the house of Cornelius, Acts x. and by the Apostle Paul, to both Jews and Gentiles in Antioch and Pisidia, xiii. and as declared by all the Apostles in the apostolic writings; which writings, taken in their due connexion with the Old Testament, and the preceding books of the New, this church assumes as the only and all-sufficient rule of faith and obedience; withal assuming the New Testament as being as perfect a rule, directory, and formula, for the faith, worship, discipline, and government of the New Testament church, and the particular duties of its members; as the Old Testament was, for the faith, worship, discipline, and government of the Old Testament church, and the particular duties of its members. Compare Mal. iv. 4. with Math. xxviii. 18—20. It is farther declared that this church, fully recognizing the constitutional unity of the body of Christ, and determined, by the grace of God, in obedience to the apostolic doctrine, to maintain and promote this unity, both within itself, and with all the declared and obedient disciples of the Lord Jesus, extends its fellowship to all such as have obeyed the gospel according to the above scriptures, by immersion into the one faith once delivered to the saints, as the same is expressly declared in the portions above cited, and

who continue to justify *their* profession of said faith by a life of practical holiness, (according to the law of Christ.) Under the profession of the faith and obedience specified, and provided for, in the above declaration, the undernamed disciples, in obedience to the Great Head of the church, and for the performance of the duties which, under him, they owe to each other, and to all men, have unanimously agreed to form themselves into a church to be designated as above. Done in presence of Bishops *Thomas Campbell* and *Marcus Bosworth*, invited to preside and assist for said purpose. After the enrolment of the members, *Reuben Ferguson*, lately an exhorter and preacher of the Methodist order, was duly and unanimously chosen as Bishop of said church; and ordained by the imposition of the hands of the said Bishops and others, elderly members of said church, or assisting with it, by request, upon the occasion."

REVIEW OF THE HISTORY OF CHURCHES—*No. III.*

WHILE all of the above churches manifest a scrupulous regard to the grand constitutional principles of the kingdom of Jesus Christ, they seem to differ from each other in their views of the ordinance of the Great King on the subject of naturalization. Some of them receiving unnaturalized persons into his realm on the ground of forbearance. On this subject I write with great caution, for I know this question of forbearance has in it some perplexities of no easy solution, and is at least of as difficult solution as that concerning the amalgamation of the Jews and Gentiles in the christian church, decided by the apostles and elders in the city of Jerusalem. On the scriptural propriety of receiving unnaturalized or unimmersed persons into the kingdom into which the Saviour said none can enter but by being born of water and of Spirit, little can be said either from precept or example. For it is exceedingly plain that from the day on which Peter opened the reign of the Messiah, on the ever-memorable Pentecost, no man entered the realm but by being born of water. Jew and Gentile, Barbarian, Scythian, bond and free, could find but one gate into the emprie of Immanuel, and with joy they entered in at this door. As yet there was no breach in the walls, no scaling ladders, no battering rams, to find an easier way. Jesus was yet recognized as the living way; and as he came by water and by blood, so he ordained that through faith in his blood and through water, the soldiers of the cross must follow him. There were even in those hale and undegenerate days, matters on which patience and endurance must be exercised; but they were all *within* the constituted realms. There was none without the gates demanding recognition from those within, on the grounds of charity. But now the walls of this city of refuge, the ramparts of Zion, have been broken through; and while the inhabitants of the city of God have gone out nd trafficked with the world, the world has come in and trafficked with them. And now they sue for a treaty offensive and defensive. Well they urge their plea *with an embassy* of weeping mothers and screaming infants, and

who is proof against such importunities? But the question of the greatest difficulty to decide, is, whether there should be any laws or rules adopted by the churches relating to the practice of receiving persons unimmersed in the assemblies of the saints. Whether on the ground of forbearance, as it is called, such persons as have been once sprinkled, or not at all, but who are satisfied with their sprinkling, or without any, are, on their solicitation, to be received into any particular congregation, and to be treated in all respects as they who have, by their own voluntary act and deed, been naturalized and constitutionally admitted into the kingdom To make a law that such should be received, appears to me, after long and close deliberation, a usurpation of the legislative authority vested in the holy apostles, and of dangerous tendency in the administration of the Reign of Heaven. Again, to say that no *weak* brother, however honest in his professions, excellent in his deportment and amiable in his character, who cannot be convinced but that his infant sprinkling is christian baptism, and who solicits a participation with us in the festivities of Zion; I say, to say by a stern decree that none such shall on any account be received, appears to be illiberal, unkind, censorious, and opposite to that benevolence which is one of the primary virtues of christianity.

Yet some will urge that if such a person is very solicitous for the enjoyment of the benefits of the church, it is no very difficult or hazardous thing for him to be immersed on his own profession, and for the objects contemplated therein. And that if his love of the christian institution will not make him forbear with himself, or, in other words, sacrifice his own partialities, we are not warranted, nor warrantable, in receiving him. Now, although I could feel myself at perfect liberty, in full accordance with the requirements of the Great King, to receive into the most cordial fellowship every one which I have reason to recognize as a disciple of Jesus Christ, with all his weaknesses, as I would call them; yet I could not, and dare not, say to all the members of a christian congregation, that they must do so too; and as I have no right to dispense with any of the institutions of Jesus Christ, I could not approve the adoption of a rule to receive such persons, which, in its direct tendency, aims at the abolition of one of the fundamental laws of the empire. Again, if we are to fritter down the christian institution to suit the prejudices and weaknesses of disciples, it would soon be divested of every prominent feature characteristic of its grand original. There are, indeed, many matters on which there is full scope given for the display of moderation, condescension, and forbearance, without infringing upon the constitutional provisions of the kingdom. We may shew all courtesy, kindness, and hospitality to strangers, but to invest them with the rights and immunities of citizens, without their voluntary submission to the constitutional requirements in order to naturalization, would neither be beneficial to them, nor safe to the empire. Christians were called a *sect* in the times of the apostles They had their peculiarities then; and although there were no sects as we

amongst them, they were a sect as regarded all other religious communities. In divesting christianity of its sectarian character, we must not divest it of the peculiarities which made it a sect in its best days, and which will keep it a sect until all the kingdoms and religions in the world shall bow to our King.

I know that there is something called *charity* in the world, which is very much flattered; but when dissected, is a hideous thing. To please the taste of any body and every body, it will administer to all their requirements. If medicine or poison is sought after, with equal liberality it bestows on all. Like a too indulgent mother, it defeats itself. If it would be cruel to give a scorpion when a fish is asked, it is no better to give a scorpion when a scorpion is desired, especially if he who desires to obtain it sues for it through mistake. On the same principles, it is not charity, in its true import, to gratify the vitiated humor, or caprice, or prejudice, or weakness of every body. While we are willing to go more than half way, where it is optional with us to go at all, to meet the doubting and the weak, there are certain occurrences and circumstances which compel us not to move at all; and the same charity, properly so called, governs us in both cases. But here we do not argue the merits of this question at all; but only state the result of much examination and reflection on the subject.

We have stated our reasons long since why we do not consider either the *holy kiss*, or *the washing of the saints' feet*, ordinances of the church, or public acts, to be habitually and statedly practised. If christians are to salute one another with a holy kiss in the public assemblies, reason would say that it should be when they first see each other in the morning of the Lord's day, and not after they have shook hands and asked one another how they fare. To see them first salute one another in the usual way, and then afterwards introduce the *holy kiss* as a religious ordinance, and attend upon it with a stiff formality as such, is neither accordant with scripture nor reason. But of this we have said enough on a former occasion.

In the preceding page we gave, in lieu of the history of another church, the constituting of one among the new converts in the state of Ohio. We have had no room for remarks upon it in the present volume, and as every thing of importance in it has been so often canvassed in the preceding volumes, we do not think it so necessary to dilate on it at this time.

EDITOR.

COLUMBIAN STAR.

MR. BRANTLEY has *prudently* declined answering the interrogations proposed him some time since. He finds now that it would have been the best *policy*, and, all things considered, it is yet the best *policy to be silent* and to allow us to advocate our cause without *resistance*. Full well he seems to know how vulnerable the *popular side* is, and how hard it is to kick against the goads,

But I cannot see either christian heroism or even moral valor displayed in hissing his dogs upoh us, while the law of self-preservation has compelled him to seek the other side of a sturdy oak, and has reconciled him to that silence so essential to the safety of those who stand behind a tree. In the Star of the 17th. of May, he gives me a faithful slandering, by the means of a *dear brother* in Pittsburgh. Mr. Brantley "*vouches*" for the repectability and christian standing of the writer, and "*conscientiously* regards us" as lawful plunder, made to be taken and destroyed. If, as is generally believed, *Mr. Williams* be the writer of this affectionate letter, we do not know whether from personal acquaintance with him, Mr. Brantley has become his voucher, or from mere fame.—But not intending in the least to derogate one iota from Mr. Williams, I shoud think that stating the *name* of his correspondent would have rendered his vouching unnecessary—and have enabled all parties to form a more correct estimate of the importance due to such high authorities.

But we shall hear this "*dear brother*" speak for himself.

"The taste of many has been spoiled by reading Campbell's Christian Baptist; which you know forbids the reading of any other paper but itself, and really has a tendency to excite disgust at every pious effusion, and holy enterprise. It however, is read by very few, who wish to learn holiness. And by very few compared with the many who some time past read it with a waking curiosity, and swallowed it with a hungry avidity. It is the most strange thing that men cannot see the inconsistencies of that work, and of that people. They forbid preaching, but preach themselves. Forbid writing upon religious subjects, but write themselves. They ridicule cofessions, but refer you to one of a thousand pages, namely the Christian Baptist. Ridicule the support of the ministry, but give one about $400 per year. Cry down missionaries, but merely send out Walter Scott, not to receive any thing for his labor, but to take the above sum from the churches.—But what is more strange, they have been regenerated by being immersed in water, have been *born again*. Mr. Scott, was baptized first by Mr. Forister. Supposition: he was born a Sandemanian, Mr. Forister being the agent. Query: Is Mr. Scott now an Arian? Mr. Gaston, lately baptized, denies that Jesus Christ is God—and scorns the idea of his atonement for sin, So Nicodemus, you need not wonder that a man can be born twice. What a creature!" *Columbian Star, May* 17, 1828.

Had this "*dear brother*" kept within the sphere of mortal man, and not usurped the throne of the Judge of the living and the dead, his communication had been worthy of less severe reprobation. But when he assumes omniscience and pronounces on the hearts of the great mass of my readers as destitute of the love of holiness, and when he invades the unseen world and denounces the dead who believed the Gospel, as Sandemanian in their hearts, which with him is no better than the faith of demons; I say, when, with the air of a sovereign arbiter, he thus decides *upon the living* and the dead, we scarcely know how to ap-

proach this communication, which, as Mr. Brantley says, shews "his good *discernment.*" I had thought that the best *discernment* of purblind mortals could not reach the human heart, nor the mansions of the dead. But the *dear brother* seems to rise above his race and to leave his compeers at an infinite distance behind.—Had he loved truth more, and slander less: had he respected the reputation of those who never invaded his; but treated him with kindness and respect; had he confined himself to facts, and not given scope to his inventive faculties, I should have found some excuse for his sin. But as it is I will take no other notice of his defamations than the following.

It is not true that the Christian Baptist "forbids the reading of any paper but itself." It is not true that it is read by "very few compared with the many who once read it:" For it is read by many hundreds more this year than ever before. It is not true that it "forbids preaching." It is not true that it "forbids writing." It is not true that it refers to any confession of a thousand pages. It is not true that it ridicules the support of the christian bishops, but it does not approve of the clerical salaries nor of the money schemes of such spirits as make "the ministry" a trade.

Now let him give the page, or the proof of what he asserts, if he can. But I positively say, he cannot. What he says of Walter Scott, and the late Mr. Forister, Mr. Gaston, and others, is such a perversion of facts, and so much in the same spirit of defamation, that it deserves no other remark than this: that, as he has invented calumnies, and published the most palpable falsehood concerning this work, for which he cannot produce the least authority; we cannot find any good reason to be at the pains of proving him a *false witness* in other matters, the developement of which, would require more room in this work than the merit of the thing requires.

I could wish that the author of this letter, as he is supposed to be a preacher, would sometimes take for his text 1 Cor. vi. 10. and it would not be amiss if he should dwell with much emphasis upon the fact that Paul associates defamers and revilers with thieves and murderers, and declares that such cannot enter the kingdom of God.

I need only add that it would give me much pleasure to be able to exonerate Mr. Williams from the charge of being the author of this most unjust and ungenerous attack. As far as I am implicated in his communications to his "*dear brother,*" I plead *not guilty;* but have no disposition to retaliate upon him, farther than to deny his accusations. EDITOR.

CONCLUSION OF VOL. V.

"All things are full of labor" was no new discovery in the days of king Solomon. Yet all things are regularly and incessantly tending to certain ends and beginnings. The ceasless changes *in* the face of nature, the varied year, are but the symbols of *that spiritual* and moral variety which characterize the world of *minds; and* every thing in the empire of thought is either begin-

ning or ending some new condition or circumstance in the joys or sorrows of human beings. For all the rivers do not more certainly run into the ocean than all our actions tend to make us happy or miserable either in the present state or in the future. Men often do, but never should forget that all their actions, which are the result of their own volitions, have a tendency necessary and unavoidable to promote their own joy or sorrow. And as nothing is *final* on earth, but only tending to eternity, we ought to know and bear in mind that we can neither enjoy nor suffer the full result of our conduct while in the first act, in the mere prelude of the great drama of human existence. Our own happiness or misery is so intimately connected with that of others, that few, if any, of our actions terminate wholly upon ourselves.—The good or ill of human conduct is seldom or ever individual in its character or termination. All these reflections ought to admonish us of our great responsibilities, and should teach us that there is nothing more unworthy of us as rational beings than to act without deliberation and proper motives. We are only so far rational as we act in subordination to truth; and nothing is truth, but what is real. All the actions which are prompted by mere appetite, animal passion, or caprice, are purely animal, and belong to us in common with other animals of inferior endowments. We only act the man when we act under the influence of motives drawn from the high relations in which we stand to the Creator and our fellow-immortals. Private and public good, mental and corporal, temporal and eternal, fill up the whole range of commendable actions. To lose sight of either, is folly—to keep the whole before our minds, is wisdom. Efforts designed and well directed to promote the more lasting enjoyments of rational beings, are of the highest order; and amongst the wise and good, are most highly appreciated. But it so happens, that, in consequence of the common blindness of men to their true interest, the imposing influence of present fascinations, and the consequent error thereby introduced into the mind, there is nothing more generally disparaged than those efforts which are intended to put men in the legitimate course to real enjoyment. Hence the opposition with which we have to conflict in attempting to direct the public in the acquisition of the true and lasting enjoyment of truth. For although truth is opposed to the happiness of no man, there are many to oppose truth. But they oppose it through mistake, imagining it to be at variance with their honor, interest, or something identified with their happiness. I have long thought that truth is recommended merely because it necessarily tends to happiness, and I do not know any thing in the volume of supernatural truth which is not in its very nature promotive of the true happiness of all who know and obey it. Being aware of this, and being assured that all error ends in misery, we have occupied ourselves now for five years in directing the public attention to what we have learned to be the most important truths bearing upon the actual condition of our cotemporaries. And in closing *this fifth* volume of our labors, we cannot refrain from reminding

our readers that all their happiness consists in knowing and obeying truth. Error is the most unprofitable commodity in the whole universe—and the sooner it is detected, the better.

We oppose error because it opposes happiness. We are opposed by the same sort of characters who have always opposed reformation; and for the same reasons. There have been millions of the human family kept in vassalage, religious, moral, and political; and myriads have fattened upon them, merely through the influence of error. And now, even now, if error was detected, how many who are lording it over the consciences of men and rioting in insolent ease, would be divested of their influence and livings, and would sink down to their proper level in society. How many useful persons would arise and diffuse the blessings of light and liberty far and wide. But so long as the popular errors of the day are patronized and triumphant, both the proper developement of the human mind and the enlargement of human happiness, must continue impracticable. And until men's ears are turned from theological fables to the oracles of God, we cannot expect better times or a greater augmentation of human enjoyment.

We intend continuing our exertions, with increased energy, in this cause; and hope never to be less deserving of public patronage than we have hitherto been. EDITOR.

NEW TESTAMENT, &c.

PERSONS at a distance, living in the vicinities where subscriptions for the 2d edition of the *New Testament* have been taken, who wish to have complete sets either of the 2d edition of this work, or of the whole five volumes now published, neatly bound and lettered, could, by an early application, have them bound and forwarded with the New Testaments next fall. Those who have already ordered complete sets for their family libraries, are informed that they will be sent on with the Testaments. There are a number who, at different times, have applied for bound volumes to be sent by mail, but who did not receive them, because they could not be sent in that way. If they will now order the work, they shall be supplied as above proposed. The friends and patrons of this work would do well to have their volumes bound at the close of every year in their respective vicinities. Those who are desirous of possessing complete sets of the whole work, or of the 2d edition of the three first volumes, either bound or in sheets, would find it to their advantage to apply soon, as we cannot, in all probability, for a long time undertake a new edition of it.

I think there are more than 1200 subscribers for the current volume, from whom we have not heard in a *pecuniary way* since its commencement. There are also some hundreds in arrears for several volumes back, and I could wish that I had no grounds to say that there are many subscribers who have taken this work *from the* commencement, from whom we have yet received nothing. *From* all such we must urge either the immediate remit-

tance to us of *Five Dollars*, or to our agents. Our circumstances require the payment of all these arrears as soon as possible. I should be sorry to have to *dun* the readers of the Christian Baptist as other editors have to *dun* their readers, and still more sorry should I have to threaten them with those invaders of our happiness, called the *officers of the law*. As I have never done so, I hope none will give us an occasion for so doing. ED.

MANY valuable criticisms on the *New Translation* are receiving weekly from the learned of different denominations. We are glad to observe the increasing liberality of some distinguished men, even amongst those unhappily denominated Paidobaptists. We may, in the next volume, give some of those letters as a specimen of the progress of light in the current century. We are progressing slowly with the work. It cannot be completed before the Fall. In answer to some inquiries from a distance, we would state that all the prefaces and notes, which appeared in the first volume, with some additional ones, will appear in the 2d edition. ED.

Extract from a letter not written to the Editor.

"The 'conflagration' in the April (1827) number is a curious article. The man who could burn the New Testament after a prayer of the enormous length of *'ten days,'* when in so good a frame of mind, certainly wanted nothing but the sanction of the law to burn the editor!! This man's orthodoxy and his amiable spirit are both from Geneva. His father John pursued the same course—witness poor Servetus!

The New translation of the Testament I have read three times through, and have formed a very different opinion from that of Edmund Waller of *blazing* memory.

The prefaces, the hints, and the appendix, are truly valuable, and cannot fail to afford to every attentive reader the most ample reward."

"BLOW AT THE ROOT OF POPERY."

A PAMPHLET was some weeks since forwarded from Kentucky to this office, written by the Rev. Mr. Steel, of Winchester, Ky. on the subject of Infant Sprinkling. A request to review it accompanied it; but as I have studiously kept that obsolete controversy out of this work, I could not trouble my readers with the old tale about circumcision. Before I had leisure to read the pamphlet all through, I was favored with a reply to it, a copy of which I have carefully read. It is titled as above; and it is really an efficient *"blow at the root of popery,"* and a perfect refutation of Mr. Steel's pamphlet. Those interested in such matters, will find themselves remunerated in perusing the said pamphlet. I understand they are for sale in the principal towns in Kentucky. *A few of them* are for sale at this office. ED.

Extract of a letter to the Editor.

"ONE thing, however, I was more than a little surprised at—to hear so many, and of so many, talking about the church coming out of Babylon, and the restoration of primitive christianity and order; and to see and hear of so little exertion made to bring it about; and even its warmest advocates stating that it would not do to emerge suddenly. It brought fresh into my mind a circumstance that transpired when I was a little boy, that I have often thought of when viewing the christian church receding from the right rule (the Scriptures) in measuring themselves by themselves: An old uncle of mine, who had use for a number of wooden pins, set me to sawing up tough rails into blocks for that purpose. He sawed off one as a measure for me to saw by and went away. I commenced. I put the measure on for the first block. After starting the saw I threw down the measure, and held the block I I was sawing with one hand till I cut it off; then made use of it to measure the next, and so on until I had sawed a great many. My uncle returned and told me I was spoiling his timber. I told him I did not know how that could be. Where is the measure I gave you? he said. I replied, I measured the first block by it, the next by the last one, and so on, and when I took a good look, I found I had about as many lengths as blocks. He recommended the propriety of hunting up the first block that he gave me, and requested me to preserve it as a measure." N. P.

PASSING TIDINGS.

ONE Methodist and two Universalist teachers, or "ministers," as they are called, in Ohio, of good standing and respectable attainments, have recently renounced their favorite *isms*, and have been immersed into the belief of the ancient gospel.

☞SEVERAL communications intended for this number, have been laid over for the next volume; among which is one on some supposed discrepancies between Matthew and Luke.

NEW AGENTS.

Instead of P. L. Towns, Amelia, Herndon Green, Va
David Denny, Salem, Indiana.
Bishop S. Hannah.
S. Douglass, Gallatin, Tennessee.
Taswell S. Anderson, Columbia, Ten.

ERRATUM.

THROUGH the absence of the editor, the following line was omitted. Page 274, 9th line from bottom, after *question*, read "*shall be fully exhibited.*"

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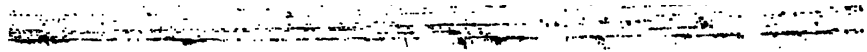

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